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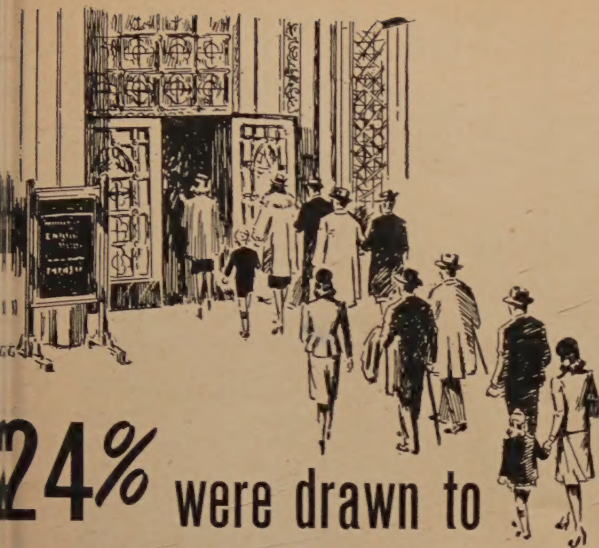
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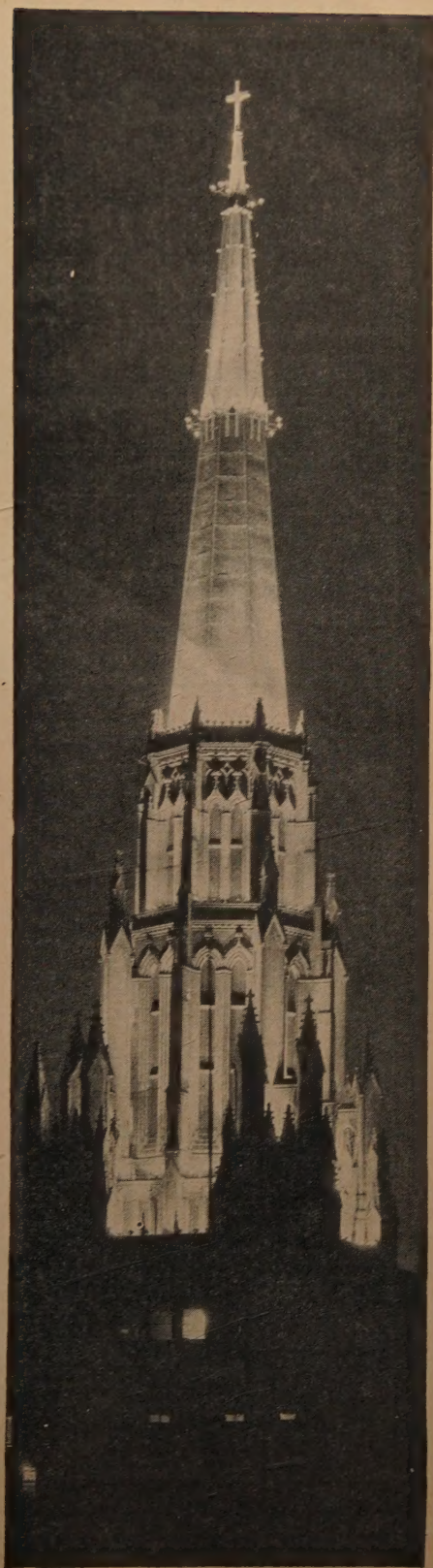
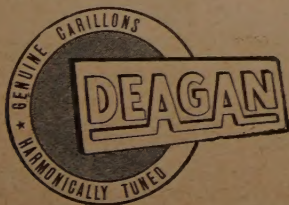
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OCTOBER, 1947

Vol. XLIX

No. 10

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

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THE November issue of the EXPOSITOR will contain something rather unusual in the field of Church Methods. To secure an authoritative answer to the question, *Are Methods Important?* Meredith J. Sprunger, Ph.D. of Mulberry, Indiana, with financial assistance of the Purdue Research Foundation and the counsel and advice of professors of Practical Theology in the American Association of Theological Seminaries, conducted a "controlled survey" of a "Criterion group" of outstanding pastors chosen by those professors and Religious Leaders of America, and an "Average group" not of that list, by which he makes a striking analysis of the Methods employed in Preaching, Pastoral Activities, In the Study, Preparation and Ministry.

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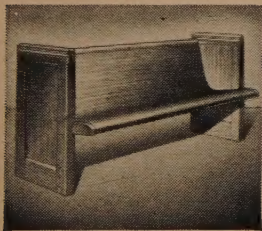
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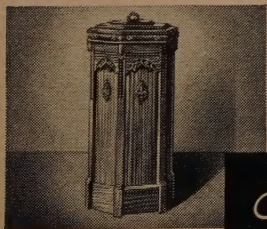


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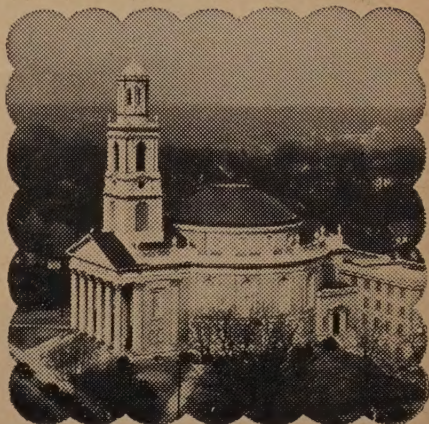
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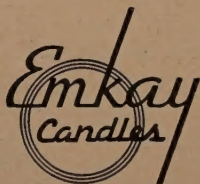
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THE NEED OF THE RURAL CHURCH

E. W. MUELLER

*This article is a summary of three lectures delivered several months ago
by Secretary Mueller and is based upon his own outline notes.*

ALL of us need to recognize the rural church's place in the general church picture. It ought not to be considered as a special problem, even though there are problems and problem churches in rural areas. When we treat the rural church as if it were the main a problem, we forget that the urban church may be treated in the same way! Or should the rural church be considered as essentially different from the urban church. Both have the same objective, namely, to bring to bear upon all society the redemptive and generative message of Christ, so that souls may be brought into fellowship with God and may live together in a Christian community. What we do need to recognize is that the nature of the rural community with its different distribution and location of population calls for very different methods of bringing the message to the people.

The rural church calls for our special consideration for six reasons. (1) It ministers to rural people. (2) Our country started as a rural, not an urban nation. We have always had country life although in our lust for bigness,—big cities, big business, big income—we have been greatly concerned to favor urban life. World events have hastened this urban development. The church has rightly been aware of our country's urban tendency and has focused its attention on our teeming industrial centers. This we ought to have done, but not as to leave the other,—our rural work, which from the beginning required attention— undone! (3) Hitherto we have merely taken rural work for granted. We have sinned by wasting our inheritance of natural wealth, taking more than we could use and failing to reckon with the future. (4) The church has sided with the nation. We cannot sit in judgment upon secular leaders and their practices. We have too readily assumed that the country church would go on forever, that the tiller of the soil would always be there as a loyal Christian. At the same time we failed to set chal-

lenges for rural youth and we coaxed them to aim higher than simple country life. As a result our city churches have found their ranks swelled by devout Christians from the country. (5) Finally the bill was rendered. We as a nation and a church discovered that country life cannot be taken for granted. The year 1908 marked the turning point. President Theodore Roosevelt appointed a commission on country life. Since that date leaders have increasingly called attention to the importance of rural life. Today as never before we need to realize that what happens to the countryside and rural people is of definite concern to the entire nation. (6) Since the rural church ministers to this vital segment of our population it deserves special attention. The rural church stands beside the cradle of the nation.

The first need of the rural church is to recognize the greatness of her responsibility. This responsibility is threefold. (1) There must be a strong mission program, especially to unchurched areas. (2) The rural church must continue to contribute members to the city churches. (3) The rural church must build up constructive community interest.

Rural life in America can be what in many respects it has already ceased to be. It can be secure. How insecure some rural life is today may be witnessed in a state like Iowa in the month of March. March is moving time. Many a rural family does not know where it will be a year hence. Yet for others rural life is secure. Families living in well-built homes send their children to rural schools and worship with them in rural churches with the full intention of remaining all their lives in their community. If rural life can be secure for some, why not for others? Why not for all? The character of a people tends to determine the degree of their security. For evidence, study the history of Denmark, Norway, Iceland.

Rural life can be beautiful. In many places it is not so. We have our rural slums. We have our eroded sections, our cutover areas. Donald Moffatt in the book *Fair is the Land* calls attention to the fact that American people

buy soaps of one kind or other most extravagantly, yet permit their yards and villages to be littered with trash! If, however, you will look at the hundreds of etchings and photographs in this book you will see that rural America can indeed be beautiful.

Rural life can be devout. Not all rural people are devout, not even a majority today. Studies reveal that 65 per cent of the people in rural areas make no claim to be church members! Rural life like city life has its rough scenes and tough crowds. Witness the community sale barn and the public auction. Yet some community churches have had a good spiritual program adapted to rural needs for years. Attend the services, visit the homes; and you will find in those favored areas very few who do not belong to church.

The key to this problem is man and the spirit that dwells in his soul. Rural people are friendly, industrious, helpful, usually interested in their family. This is true even of the unchurched. But we still need to recognize the inner difference between the converted and the unconverted. God's word gives us the true inmost picture of man's evil imaginations, carnal mind, corrupt heart, desperate deceitfulness. Luther distinguished sharply between a man's activity and interest in worldly and external affairs, which pertain to a man's livelihood, and his insensibility to spiritual and divine things. He saw no hope for the intelligent worldly man unless God's Spirit becomes efficacious in him. We, too, believe that the Word of God alone can touch man's heart so that he will be motivated by love for God and fellowman.

To rebuild rural America we need educated men; we need economic resources; but much more, we need men of Christian character. "You cannot have good society without good people," wrote an editor in a recent issue of Life Magazine. The rural church must supply this need.

We need rural pastors. They should have a love for rural life and rural people. They ought to be aware of the importance of the rural church to the church at large, to society in general, and to the local community. They must have a vision of the contribution which the rural church can make to all three of these larger spheres. They will need courage to meet the challenge of a rural pastorate,—such obstacles as bad weather, poor roads; such handicaps as loneliness and isolation; such discouragements as being unrecognized for one's labors and taken for granted. Can the rural pastor be as one of his people and still lead

them to ever higher spiritual levels? That is the test.

We need more efficient organization to use our rural leadership. That means better understanding of the sociological organization of our community areas. It means getting rid of present overlapping and duplication of leadership and effort. It means improved use of the church's physical equipment to meet the needs of the rural family. It means more adequate geographical coverage.

The right emphasis on the church must meanwhile be maintained. Her task and her equipment are unique, not to be merged or confused with the purposes of other social agencies, however much these in turn may assist her. Her task is to bring men into right relationship with God and fellowmen. Her equipment is the divine Word and Sacraments.

A word on materials and methods may be helpful. The rural pastor needs a rural church paper, that is, a periodical of news, ideas, methods, exchanged between rural leaders. He should have devotional literature adapted to the rural mind and conditions. He should have a homiletical literature and sermon helps suitable to his problems. The rural pastor who has skill and experience can also prepare much material of his own and foster study among other rural pastors and build confidence among his associates in the value of rural work.

We need awakened rural congregations, using their energy to build solid Christian communities. The awakened church will map her area of responsibility and account for every home. She will seek to serve the people in as many ways as possible. She will pay particular attention to holding her youth by making it easier for young people to become established on farms, by encouraging rural jobs for them, by challenging youth to rebuild rural America as God intended it to be.

The forward moving rural church will pay attention to the number, size, and fertility of farm units. It will go beyond the thought of the past which was too often content simply to maintain the church for the sake of its own limited constituency. Only thus will develop a definite Rural Program, growing out of rural needs, produced on the parish level, achieving desirable goals, and guided by fundamental principles.

—*Northwestern Seminary Bulletin.*

Religious Education

The new Ulster Education Act, the religious clauses of which have been endorsed by the General Assembly of the Presbyterian Church in Ireland, makes religious education necessary in the schools.

GOD WILL RAISE UP HIS WITNESSES!

AARON N. MECKEL

THE more I think of it the more I am inclined to believe that God may pass by some of our comfortable "old line" churches and raise Himself up witnesses in the most unlikely places. It has been an interesting experience to spend the Sundays of a vacation visiting churches, and listening to others preach. One has only deep appreciation and respect for brother-pastors who faithfully ply their task. Many of them bearing their witness for Christ in difficult places.

However, the high point of all was the experience of worshipping in a Nazarene Church. We are likely to accuse Nazarenes, Assembly God, and Holiness folk, of flim-flam, super-emotionalism, much heat and no light! But I can speak personally for one "Congregationist" who was stirred and inspired and uplifted in spirit, because of what he shared and heard! The building where we met was plain and unadorned with religious symbols, but the Holy Spirit was present. As a matter of fact there was very little of the purely "emotional" appeal; but the spiritual fervor of both pastor and congregation was a thing to behold! I happen to know that the officiating minister is an exceptionally well-educated man. However, he never vaunted his knowledge. I have sat again and again in churches where the lips of the people seemed frozen when it came to the praise and adoration of the Almighty; but not that first hymn as the people sang it!

Jesus calls us o'er the tumult of our life's tempestuous sea,

day by day His sweet voice soundeth, saying,
"Christian, follow me."

He lighted the candles of one's soul, and put us spiritually on tip-toe. Most of our churches appear desolate and forsaken during the vacation month of August; but this church was open to the doors. People came by families—father, mother, children. The woman seated next my left in the pew had her arms around her children,—brave soul! The little ones sobbed and occasionally cried during the service, but the pastor who loved them, showed the least sign of impatience, but continued to preach though he was glad they were there. Then

came the sermon, full of solid spiritual food, shot through and through with the note of moral challenge. The sermon was on the words of Paul, "Fools for Christ's Sake", and he said—none of us came off very well! We are so willing to accept offices which inflate our sense of self importance; to serve on committees, to join a study class. But to be willing, in the spirit of the Cross, to be a fool for Christ—that is a different matter! "These fools" the preacher was saying, "have a way of becoming the salt of the earth as the scroll of history unfolds". It was all so true, and it searched all of us! But perhaps more inspiring than the sermon was the pastoral prayer. How that minister did know his people,—their needs, frustrations, deep yearning; yes, their sins, as well as his own. And so he could pray for them and for himself. That prayer was straight from a penitent and humbled heart, sweeping into its orbit the yearnings and needs of all present.

But where does all this leave us? I for one, hazard the conviction that sectarian labels count for nothing in this exigent hour! The Spirit of God is speaking to the Church—the Church of the living God, the only Church!—and we had better listen! Only a fervent, Apostolic, humbled, reborn and rekindled Church can stir human hearts to repentance. Most of this talk about differences in theology, polity, culture and esthetics, is white-wash, a tragic and shameful escapism! It is moral and spiritual fervor alone that shall bring proud, dissolute, complacent America to her knees before God. Judgment must begin where the New Testament says it must—within the Household of Faith.

The writer listened to Dr. Samuel M. Lindsay as he asked the question in a sermon, "If Jesus were here in the flesh today, where would He go to Church, in Boston?" and replied as follows: "He would quite likely pass by most of our churches and make His way to the Salvation Army. He would feel at home there for, those people are still carrying on the work He began and instituted for all of us—the saving of men's immortal souls."

As I left the Nazarene Church on that Sunday, I felt inwardly humbled, and somewhat

First Congregational Church
Dorchester, Mass.

October, 1947

Page 447

ashamed of myself for ever having lifted a finger of belittlement at what is so often referred to as the "sects." Might it not be that God is raising up sturdy advocates from amongst these despised but virile bodies of Christians? Recall the answer the sainted Phillips Brooks once gave to a young minister

who complained that he was not experiencing conversions in his church. "Do you expect conversions as a result of your preaching?" asked Brooks. Being informed that the youthful preacher did not, he replied, "That is the reason you are not having them. You must expect them!"



THE CHURCH FIRE HAZARD

JOHN E. LANE

A TOTAL of 2,200 fires a year—an average of six a day—occur in the churches of America, according to the National Fire Protection Association.

Some are minor; others quickly destroy the buildings. The majority cause severe damage. Furthermore, a great many of the nation's churches are underinsured on the basis of today's replacement costs.

For these reasons, a great many church governing boards are becoming conscious of fire danger and are looking into methods of preventing fire and methods of controlling it should one break out.

Although there are not as many fire hazards within a church as in a dwelling or other structure, many do exist, and, in addition, the very nature of construction of the average ecclesiastical building permits rapid spread of flames once they start.

For example, most churches have an enormous amount of woodwork in the interior—wooden pews, wood floors, wood-paneled ceilings and walls, wooden choir lofts and a great many windows with wooden frames. All of this has received many coats of paint and varnish through the years and hence is highly combustible.

Furthermore, a majority of churches are old structures, built before too much was known about fire-safe construction or before building codes were in general use.

The result is that fire-stops within walls—one of the most important methods of preventing the spread of flames—are largely lacking.

Unless it is adequately fire-stopped, a hollow wall is a natural flue through which flames can race within a matter of minutes and spread to the entire structure. Solid blocks of gypsum or short lengths of lumber placed between all

wall studs is the most generally-used fire-stop in new construction.

Obviously, without a major construction job these cannot be placed in existing buildings where fire-barriers in walls are lacking. The condition can be corrected, however, by filling the wall spaces with fireproof mineral wool insulation and placing a four-inch layer of the substance between ceiling and roof, according to the Construction Research Bureau of New York clearing house for building information. Batts of the material can be nailed in place where there is room to accommodate a workman, and in nodulated form it can be blown through a hose into all inaccessible spaces.

Tests conducted by the National Bureau of Standards show that a wood-lath wall filled with this substance will stop the passage of fire for one hour, and there are many cases in fire department records throughout the country where fires starting in the roof area have been slowed or completely stopped upon reaching the naturally fireproof insulation.

Confinement of fires to the area in which they start is regarded by all fire protection agencies as the most effective means of holding down fire damage. If fires can be confined, they usually can be extinguished without great loss. "The first five minutes at any fire are worth the next five hours," is an axiom of all fire fighters.

Reduction of man-made hazards, such as permitting rubbish to accumulate and careless use of flammable liquids and fire-making materials are receiving as much attention from fire prevention experts as the necessity of fire-safe construction.

Most church fires start from overheated or defective heating plants. Unoccupied for most of the week, the building is cold and clammy. To bring the auditorium and other rooms to

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IS THE WAY TOO HARD?

By PAUL R. KIRTS

JESUS told a story about a servant who buried a piece of money in the ground. His master had given it to him to invest. At the time of reckoning it is no wonder that the master chided him for his failure to show a gain. Yet the servant seems to have had no sense of regret for his sloth. He called his master a hard man: that was all.

Perhaps this may be our attitude toward Jesus. Our pleasure-loving, self-seeking nature may incline us to the opinion that Jesus is austere, that He lays burdens upon us that we are unable to bear.

We cannot deny that His teachings are realistic. They are high. "How can we attain unto them!" we exclaim in our weakness. But our Lord's teachings are practicable. They are lofty yet not beyond our grasp. They meet us on our own level and beckon us upward.

Some say that the religion of Jesus has failed. Christianity has not failed. It hasn't even been tried! Only here and there have men made any effort to put into practice the teachings of the Founder of the Christian religion. Is it any wonder that the power and glory of the Kingdom of heaven have not appeared on the earth? When the Master's teachings are universally practiced, then will come the reign of love and good will. It will be cognizable when it comes.

Perhaps the tendency to see only the austerity of Christ's way of life may be due to our own blindness. Trying to make ourselves believe that Christ's way is too difficult for us is but making an excuse for our failure to break through the hard crust of custom. Christ's way goes against the grain of our natural, self-satisfied, self-centered selves. Christ's way is an adventure. It calls for uncommon courage, trust, and hope. To say that His way is too hard for us is only to admit that we are too soft.

More experience in putting the teachings of Jesus into practice is needed. A working Christian is less dismayed by the difficulties of following Christ than is the man who hesitates about making the choice as to who will be his master. Doubts, too, fade away when one becomes actively engaged in doing the will of

God as fully revealed by Christ. Experience brings certainty. He who fights the good fight with all his might has reasons concerning life and destiny that the armchair strategist far from the heat of battle knows not of.

Jesus exhibited penetrating knowledge of the human spirit when He urged His disciples to be witnesses for Him. He knew what putting their light on a stand would do for them individually. It would make them doers of the Word. Their Christianity in action would be the best argument for the Christian way of life.

The sharp edge of Jesus' teachings is felt when we turn to His instructions about how much emphasis should be put upon things. Men's greed, showing itself so often in a passion to grab this, that and the other thing, in the light of the teaching of Jesus, is utterly futile. Things may be stolen, are subject to rot and rust, He said. Yet in spite of the transitory nature of things, men so often make them the be-all, the end-all. The real test of character comes in our acceptance and practice of Jesus' teachings about the things of this world. The young man of wealth who came to Jesus with a query about how to win life eternal, "went away sadly." For Jesus had told him, "Sell your property, give the money to the poor." He was unwilling to comply with the command. Yet if he had been willing to do so, he would have learned by experience the joy that comes through being able to hold lightly in the hand the goods of this world.

Once the Master set a child in the midst of His disciples and told them to become child-like in mind and heart. Unless you do so, you cannot enter the Kingdom, He said. This is difficult for self-assertive, overconfident, self-sufficient men. That is why it is so seldom practiced. Our pride is our sin. We do not like to admit that we need help from divine sources. How hard it is to be humble. It was a hard thing to do even for George Washington Carver, born in slavery. But he became humble before God and when he did so, he was able to obtain help from God. Thus God was able to use him.

How a good Samaritan played the neighbor to an unfortunate fellow man is the theme of

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The Editor's Columns



The Bum's Rush

AND now comes the pulpit "supply", who travelled to a far city to conduct services in a metropolitan church whose pastor was off enjoying a "well-earned" vacation.

As the "supply" walked back and forth on a quiet street near his hotel, mulling over the sermon he was, so shortly, to preach, he was approached by one commonly tagged a "pan-handler", who wanted money for something to eat. After talking with the beggar long enough to satisfy himself that the unfortunate was more hungry than thirsty, he gave the man some money and invited him to attend the service he was about to conduct.

After the benediction was pronounced, an usher informed the "supply" that he had had a "rather peculiar experience." A vagabond had asked to speak to the "supply" but he had been led promptly to the door and told to "beat it".

There isn't a city in the land where that doesn't happen, for whether we have incorporated it as a part of church polity or not, we are a classy lot and too few of us hesitate to speak of it. It is the "society" group, the "monied" group, the "better-than-average" group, the "best" people, whom many a pastor proudly claims as his congregation, and his invitation or solicitation, to and for membership, rarely fails to include mention of such class distinction.

Just what constitutes the "better" type of Christian? "He that believeth and is baptized" used to be the sole standard. Is it no longer? Have the Rich man and Lazarus been wholly deleted from our book of norms? Has the story of the Publican and Sinner been officially negated and voided? Was the Jericho road travelled in vain? Has our church decided to ignore the highways and byways?

There is positive peril in over self-sufficiency, and never moreso than in that church which is more actively and positively at work sheltering its exclusiveness and pride than straying souls, for if the blind lead the blind both shall fall into the ditch.

It was not said the mendicant went out, assisted by the usher, damning that church, although it would hardly be astounding if he did. But that church was doing a more effective and actual job along that line, than the mendicant could possibly have done. It needed no assistance from him. It was able, at least in that direction.

One of the frequently put queries of this weird era, in circles ecclesiastical, concerns itself with the inroads upon the more formal, denominational church, being made by the rapidly expanding sect movement. How few of us, indeed, as we attempt to account for the trend on the basis of human vagaries and such, admit, even to ourselves, that in our own heartless handling of souls we drive thousands into less formal and pretentious groups.

Clothes do not make the man but so often they do the Church, and souls without its walls understand that fact long before those within it do. For that church which literally or figuratively gives the "bum's rush" to those not attired in fine linen, and who modernize "Come unto me" into "Beat it", it were well to ignore such passages as Luke 12:23 as sermon texts, for they clash radically with its classy policy.

That theological student from India who came to this side to complete his studies and was kept from worship in one of his own denomination's churches where he was told, "We don't admit colored folks", knows what I mean.

Motes and Beams

MOST of us have become more or less inured to the disbursements of Government, of sums of money which challenge only astronomical figures with their inconceivable immensity. A million, these days is a mere pittance and quickly dissipated.

Such huge figures are meaningless when given as isolated data, for their enormity is without our intelligent comprehension. To understand even the language of figures, presupposes a competent vocabulary one, incidentally

which is foreign to the majority of our profession.

There is, however, one process by which the most numerical values carry with them something of suggestion, if not specific and exact notation, and that process is one of comparison. "As high as a two story building," at least gives some idea, otherwise entirely vague, of the size of some thing unfamiliar. Comparisons knowledge broadens.

In the year 1945, gifts and bequests to churches and for religious purposes, amounted to one billion, thirty-five million. That is a big figure by itself! Total expenditure in the U.S.A., '43-'44, for all public and private schools, elementary, secondary, colleges, universities, professional schools, teachers' colleges and normal schools, schools for delinquents, the blind, the deaf, subnormal and Indians, reached something a little over three billion, five hundred twenty-two dollars. Public libraries didn't quite spend ninety-three million. Red Cross spent one hundred thirty-three million, while Public Health Service for 1946 totalled one hundred twenty-two million in round figures. The National Foundation For Infantile Paralysis spent seven and a half million in '46. The total expenditure of the Governments of the 48 states, for benefits to their citizens in 1945, was one billion and almost two hundred nine million, while the Federal Government granted State and local units, to help with Old Age, Unemployment, Public Health, Vocational Rehabilitation, Nurses Training, etc., six hundred forty-four and a half million. Veterans' pensions for 1946 came to one billion two hundred forty-one and a half million. Add to the total all that, four hundred million, aid for Greece and Turkey, and our total, our grand total for educational, religious, cultural and social programs named, reached the figure of eight billion, four hundred fifty-seven million, six hundred eighty-three thousand, eight hundred thirty-four dollars.

That is a rather impressive figure, though it would be hard for us to explain to another just what it involved, how much it really was, etc. Alone, it looks large, even in these days of figures which stagger the imagination.

So, let's compare it with something else. We all won't understand, but it will give us something to think, if not pray about.

The total U. S. expenditure for Educational, Religious, Cultural and Social programs, including individuals, State and Federal Governments was \$8,447,683,834.

The total expenditure for alcoholic beverages, in the United States alone, in 1946, was

\$8,770,000,000, according to the U. S. Department of Commerce release, 4/30/47.

Are our National moral values solvent in alcohol? There are still motes and beams.

Dry Brush

WE WERE once again back in the deep, unspeakable brush country, where thorns and spines and pricklers and burs thrive with wanton abandon. Nothing on the face of the earth could move a sane one to return to such blistering discomfort and harshness, unless one found what some might think of as a weird idea of fun, the trailing of huge, spotted cats, with a pack of trained hounds as subject matter for colored motion pictures, and understood that in that the cats would not come to him, he had to go to them. Of such are a few of us made.

So we were once again back in the deep, unspeakable brush where thorns and spines and pricklers and burs thrive with wanton abandon. Seventeen hounds, Walkers, Hudspeth, Red-bone, July and Blue-tick, their flesh run off until their ribs stuck out, their sides splashed with tail-end, thorn drawn red provided the music, and music it is when the trail is hot and the hounds running, or "treed".

One section of blatant wilderness which slowed up our progress and left as our only recourse, would we get through, the sharp-edged machete knives, without which it is hopeless to assay to ride the deep brush, was highly preferred by the cats. At least the longest runs made for it sooner or later, as though feline instinct sensed the fact that a hound can't travel fast when his paws are plastered between toes with sand and grass-burs. True, I saw three hounds at different times, with two burred feet in the air, running on the other two. One must see it to believe it. But it is being done.

So it is that burs won't stop them. They only slow down the dog whose nose is keen, when there is even a faint odor of cat on the thorny brush through which it passed some time before the hound. Dry weather alone, can stop a hound, for the spore is quick to evaporate in dry brush. So many of the trails we worked faded out and left the hounds baffled and helpless.

But when there is moisture enough to hold the spore, a pack of hounds is an energetic machine, so much so that it knows no other than to follow the trail regardless of handicap, of thorn or bur. Where the scent is strong it works as a unit, with a fidelity to cause which is thrilling.

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THE CHURCH AT WORK



Personal Influence

One's personal influence is a trust from God, and for it some day an accounting must be given. The testimony of our lips is important but far more effective in its power, for good or evil, upon those whose lives we touch is the testimony of our way of life. We may not be aware of our influence upon others, but it is there just the same. That is why the New Testament lays such great emphasis upon our daily walk. Its teachings may be summed up in Paul's word to the Philippian Christians: "Let your manner of life be worthy of the Gospel of Christ" (Revised Version). How necessary, then, is it not only that we "walk circumspectly," but that we let the love of Christ take possession of us so that down deep in the secret places of our being we may be the kind of persons whose lives will bear constant testimony to Him. —*Christian Observer.*

Here Is Something New

The Bristol Manufacturing Company, Providence, R. I., has engaged the Rev. Mr. Dale D. Dutton, minister of Central Baptist Church, as "vice-president in charge of Christian relations." Mr. Dutton, on behalf of the shoe manufacturing concern, will "do good as he is led to do it" in the community, taking his instructions "not from the company but from God."

The company states that this service is a part of its stewardship to the community where its employees live.

—From "The Messiah Messenger", Los Angeles, Calif., Rev. Reynold B. Boden, Pastor.

Formal Course in "Industrial Chaplaincy"

Bloomfield, New Jersey, Theological Seminary, announces the appointment of the Rev. Anthony Moneiro to conduct the nation's first formal course in "Industrial Chaplaincy."

Dedication Service

College Street Baptist Church, Toronto, Canada, re-dedicated its house of worship and the membership to the service of Almighty God on September 7, 1947. Rev. Geo. A. Leichliter, D.D., Pastor Emeritus; Rev. Robert Hamilton, Pastor.

Order of Worship

(Morning Service, 11 o'clock)

ORGAN PRELUDE

CALL TO WORSHIP

SANCTUS—"Holy, Holy, Holy, Lord God Almighty"

INVOCATION—(Congregation remaining standing)

HYMN 201—"Worship the Lord in the beauty of holiness"

PSALM 96,—Responsive.

CHOIR—"O worship the King".....Nichol

PRAYER

CHORAL RESPONSE

GATHERING OUR TITHES AND OFFERINGS

SOLO—"Great is Thy loving kindness".....Ackley

HYMN 19—"Now thank we all our God"

SERMON—"THE BEAUTY OF THE SANCTUARY" Psalm 96:6

THE PASTOR

Dedication Service

Minister: Beloved in the Lord, we are met here to rededicate this House which we have beautified to the glory of God. Let us now stand before the Lord and solemnly dedicate it to its proper and sacred use.

(The congregation will stand and repeat the responses.)

Minister: To the glory of God, by whose favour these blessings have come to us; to the honour of Jesus Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, source of light and life:

People: We dedicate this house.

Minister: For worship in prayer and praise; for the preaching of the word; for the cele-

bration of the ordinances of baptism and the Lord's supper:

ple: We dedicate this house.

minister: For the comfort of those who mourn; for strength to those who are tempted; for increase in courage and wisdom:

ple: We dedicate this house.

minister: For the purification of the home; for the leading of every child to the knowledge and love of God; for the salvation of human souls:

ple: We dedicate this house.

minister: For sharing the lot of the needy; for brotherhood with all men; for the essential unity of all men in Jesus Christ:

ple: We dedicate this house.

minister: For the building of Christian Character; for the teaching of morality and virtue, temperance and justice:

ple: We dedicate this house.

minister: For missionary endeavour at home and abroad; for world-wide evangelism and education, till all the kingdoms of the world become the Kingdom of our Lord; for the reform of social wrongs till men learn to live together in peace and mutual helpfulness:

ple: We dedicate this house.

minister: In grateful remembrance of all who have loved and served this church; with hearts tender for those who have fared forth from our fellowship, especially those dear to our own souls who have entered Thy rest:

ple: We dedicate this house.

minister and People: We now, the members of this church and congregation, grateful for our heritage, recognizing the sacrifices of the fathers and hearing God's call to enter into their labours, do dedicate ourselves anew to the worship and service of God.

EDICATION PRAYER

YM N 21—"O worship the King"

ENEDICTON

HORAL RESPONSE

* * * * *

(Evening Service—7:00 o'clock)

RGAN PRELUDE

OXOLOGY

IVOCATION—(Congregation remaining standing)

YM N 315—"Saviour, blessed Saviour"

RIPTURE READING—Matthew 26: 17-35

HOIR—"Hark! Hark! my soul".....Shelley

AYER

HORAL RESPONSE

ATHERING OUR TITHES AND OFFERINGS

UARTETTE—"Jesus, Lover of my soul"

.....Holbrook

YM N 500—"Take time to be holy"

SERMON—"THE UPPER ROOM AND

YOU" Matt. 26: 18-20....THE PASTOR

HYMN 128—"I've found a Friend"

THE ORDINANCE OF THE LORD'S SUPPER

COMMUNION HYMN 226—"Here, O my Lord

I see Thee face to face"

BENEDICTION—

Illustrated Sermons

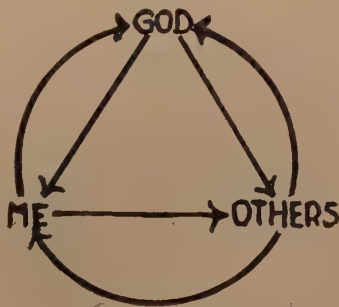
"Sometimes a simple eye-catching device will turn an ordinary sermon into one which will capture and hold the attention of a congregation, and at the same time reach the hearts of the people with a vital message, writes Walter H. Coburn, pastor First Christian Church, Bargersville, Indiana.

"Recently I took a single flower of the Rose of Sharon," he continues. "The Scriptural reference, Cant. 2:1, and the well-known song, 'Jesus, Rose of Sharon,' made a good starting point for the sermon.

"Depending upon the need of emphasis, I pick five qualities of Christian living. In my recent use the five selected were—

Faith	Sincerity	
Purity	Courage	Love

and first I show how Jesus exemplified these qualities in His life, and then relate them to our present life. At the close of each section, I pull off a single petal and show the mutilated flower with a brief comment of how the absence of one of these qualities mars the Christian life. Finally, there are no petals left, only a stem with the central part of the flower. There is no Christianity without Christian qualities.



"Another device I have used is a blackboard on an easel. At the top of the board I write the word GOD and make a few comments on His interest in people. Then, to the left and below, I write the word 'me' and talk up the idea that is in 'me'; to the extreme right, so as to form an approximation of an equilateral triangle, I write the word 'others', with some comments on what that means. Then I draw a straight line, pointed like an arrow from

God to me, and talk on that relationship; following this with a line from God to others, and talk on that.

"This gives us the two legs of the triangle, pointing from God to me and others. Then I draw a curved arrow, forming the arc of a circle from me to God, and make appropriate comment; then a straight arrow from me to others, following with a talk on this relationship. The circle is completed with curved arrows from others to God and me, followed by comments. Then I close with the symbolism of the circle as the perfect figure.

"At Christmas time, I use an evergreen tree, preferably a small one set firmly upon a table, and without ornaments. I point out how the tree points up and out, to God and man. It is evergreen, the symbol of life in the vegetable world. It is a perfect cone, the symbol of the Christian life as it approaches the perfection of God.

"These sermons, and others like them, are good in small groups, or with young people, but I have used all of them in rural churches at the morning service with good results. The sermon, 'Rose of Sharon', is especially effective in a rural congregation for it is a favorite shrub. Perhaps they are effective because they are somewhat like the teaching of Jesus, who pointed to the grain in the field, or in process of harvesting, and talked of the spiritual harvest.

Building the Ladder of Life

A program for young people. A sturdy step-ladder, available at a local hardware store, is placed in full view of the audience, or the young people may prefer to construct a sturdy ladder for use. Heavy card-board, the width of the ladder, and as deep as two rungs of the ladder, will carry the following words, in large letters, applied with poster paint. The poster-rungs are attached to the ladder during the program. Words on the cards are—

Grace	Patience	Courage
Humility	Truth	Self-discipline
Kindness	Purity	Love

Organ, playing softly, while 2 young people (preferably dressed in Bible costume) enter and inspect the ladder, making certain it is sturdy enough to stand the use to be made of it, while a voice reads Genesis 28: 10-22. Organ continues, and second voice says—

When Jacob went forth into a strange land, and slept upon a pillow of stone, he dreamed he saw a ladder resting upon the earth beside him and reaching unto the heavens. Those of us here who wish to reach the heaven of our

dreams must climb up a ladder of our own building. The sides of this ladder are "Faith in God"; the rounds we shall climb from day to day are builded of the good works we shall do. The two go together, as the sides and rungs of any ladder are a part of a whole (Young people examine as voice continues) The sides are strong to hold up under the strain of years of climbing; they are held together by the rungs, so placed that we can reach higher and higher, as we have found solid footing on those below.

Next Voice:

"Heaven is not gained at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies.
And we mount to its summit round by round."

(Exit young people, leaving ladder, organ continues. Enter 2 with first poster-rung, with word, love.)

First Voice: When Jesus of Nazareth lived among men upon this earth, teaching men the way of life, He said: "Thou shalt love the Lord thy God . . ." (read full first and second commandment, while rung is being attached to bottom of the ladder as the first step up).

Next Voice:

"I hold that Christian grace abounds
Where charity is seen;
That when we climb to heaven, 'tis on the rounds
Of love to men." *(Exit)*

(Enter 2 to place second rung, Self-Discipline.)

First Voice: The beginning of a Christian life is love to God and man; those of us who make this teaching our own find it easy to think of others before ourselves, and we are ready for the next step, shown us by Jesus when He said, "If any man will come after me, let him deny himself, and take up his cross and follow me."

Next Voice: Happy is that people, whose God is the Lord. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. *(Continue through Psalm 145: 15-21).*

Next Voice: *(Place poster while voice continues)*

"I hold it true with him who sings,
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

(Exit, and enter two to place third poster, Courage)

First Voice: No one can be a true Christian who is not truly forgetful of personal safety, where the needs of others are concerned, or the will of God beckons. Peter was a coward

when he thought of his own safety, and he
denied Jesus. (*While two are attaching poster,
continue*)

Text Voice:

"Wait on the Lord; be of good courage, and
he shall strengthen thine heart." Fear nothing,
except to do wrong; pray unceasingly for
strength to carry out the will of God each hour
of the day, thus avoiding temptations lurking
outside the path chosen for us by a watchful
Providence. A hero is one who forgets self,
and meets his duty face to face, let it cost him
what it may. (*Exit, and enter 2 with next
poster, Purity*).

First Voice: "Blessed are the pure in heart,
for they shall see God." "Let no man despise
thy youth; but be thou an example to others in
word, in conversation, in charity, in spirit, in
faith, in purity."

Next Voice: "He would appear clean must
be clean all through." We cannot hide un-
clean thoughts and living, because it shows in
our faces as an image on a film. (*Place poster,
and exit. Enter next two with poster, Truth*.)

First Voice: "A faithful witness will not lie;
but a false witness will utter lies." "A true
witness delivereth souls; but a deceitful wit-
ness speaketh lies."

Next Voice:

"This above all—to thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."
(*Exit, and enter 2 with next poster, Pat-
ience*).

First Voice: The way to heaven seems varied
to most of us, and long to many of us, but
having heard the word, let us keep it hour by
hour, and bring forth fruit with patience, thus
the milestones along the way will be reached,
and we shall not grow weary of well-doing.

Next Voice:

"They also serve who only stand and wait."
"Let us be content, in work,
To do the thing we can, and not presume
To fret because 'tis little."
(*Exit, and enter 2 with next poster, Kind-
ness*).

First Voice: (Psalm 17:6-7; 92:1-6).

Next Voice: In Edwin Markham's poem,
"A Creed" he says—

"There is a destiny that makes us brothers;
None goes his way alone;
All that we send into the lives of others,
Comes back into our own."

(*Exit, and enter 2 with next poster, Hu-
mility*).

First Voice: "Take my yoke upon you, and
learn of me; for I am meek and lowly in
heart; and ye shall find rest unto your souls."

"Blessed are the meek, for they shall in-
herit the earth."

Next Voice: (Read Col. 2:2-10.)

"Rugged strength and radiant beauty,
These were one in nature's plan,
Humble toil and heavenward duty,
These will form the perfect man."

(*Exit, and enter 2 with next poster, Grace*.)

First Voice: When we strive to do our best
as we go along from task to task, and hour to
hour, we feel that we, like Paul, have "left
undone those things which we ought to have
done, and have done those things which we
ought not to have done." We need grace,
"whereby we may serve God acceptably with
reverence and godly fear," and then rest in
the firm assurance that if we have done what
God led us to do, no matter how trivial it may
seem at the time, the path ahead will be lighted
for our coming."

Next Voice:

"All common good has common price,
Exceeding good exceeding;
Christ bought the keys of Paradise
By cruel bleeding.

"And every soul that wins a place
Upon those hills of pleasure
Must give its all, and beg for grace
To fill the measure.

Organ, softly, while those taking part in the
program take places beside ladder, with all
posters in place, and pastor pronounces Bened-
iction.

—*This program is based on a Bible Study pro-
gram by Elizabeth Lloyd, published in 1908
by Penn. Pub. Co.*

Picture of the Month

For the first time in the history of its re-
viewing service, the Protestant Motion Picture
Council, cooperating with the Protestant Film
Commission, 45 Astor Place, New York 3, has
decided that *no picture* "adequately meets the
Council's standards for the designation" of
Picture-of-the-Month; the Council considers
this "an indictment of current movies and a
challenge to movie-makers."

Reviews and ratings of the two agencies are
issued monthly to church periodicals of na-
tional circulation, and mailed to ministers of
many denominations for bulletin board use.

In connection with the above announcement,
the *positive standards* set up by the Council
for the "picture-of-the-month" was re-stated as
follows:—

"The picture must be clean, technically out-
standing, with a strong story, containing above-

the-average acting and direction, and having unusually artistic and dramatic qualities. The picture's social, moral and ethical values must be favorable to, or compatible with Christian ideas and ideals."

"On the negative side, the *picture-of-the-month* must not violate taboos common both to the Christian conscience and the Motion Picture Code. Among such taboos are: the sympathetic portrayal of criminals or criminal pursuits, unnecessary violence, flagrant drinking, gambling, or other loose conduct, infractions of the sanctity of the home, and representation of religious subjects or persons in a false or bigoted manner."

The Protestant Film Commission was organized two years ago as a production unit of 19 national denominations and 13 interdenominational agencies. Among its objectives are the increase of the volume of usable religious films for church use, aid to church exhibitors in their use of the screen, consultation with the motion picture industry with a view to raising the standards of all films produced, especially in films containing material and sequences in which the Church is concerned.

Oxford Cyclopedic Concordance

This excellent volume of 370 pages, containing new and selected helps to the study of the Bible, including summaries of the books of the Bible, arranged in one alphabetical order, and followed by 12 pages of maps of Bible lands, is available at your local book store at \$2.50, or from Oxford University Press, 114 Fifth Avenue, New York 11, N. Y.

For greater convenience of the user of this volume, all material given in 47 alphabetical lists of Oxford Helps to the Study of the Bible has been rearranged in a single alphabetical order so that information sought may be found instantly without referring to an index. Though the arrangement is that of a Dictionary, the Cyclopedic Concordance is actually much more than a word book, including many Cyclopedic articles in alphabetical place, with many cross references.

The publisher says, "All material contained in this volume is authentic beyond all possibility of doubt," and this new edition has been entirely reset to provide readability.

You will find use for this volume in sermon building and in the study of the Bible.

Men at Work

Announcement by the Laymen's Movement For a Christian World, Inc., Room 1402, 347

Madison Avenue, New York 17, N. Y., of aims, activities, and methods, should be of immediate interest to every pastor.

Starting with six members in 1941, "to help build Christian principles into everyday life," now representative laymen throughout 32 states and Canada, the Laymen's Movement declares:

What we believe:

That the secret of Christian living is contained in the two commandments—Love thy God and Love thy neighbor.

That religion would have a much greater power if it were applied intelligently and fearlessly to all the aspects of daily life.

That the Church needs the active assistance of a much larger group of laymen in carrying out its work.

Application cards for membership, printed statements of "What We Do" and instructions for participation may be secured from the above address.

My Church

To crowds that throng the city streets,

Or jostle in the marts of trade;

To carefree youth whose joyous feet

Dance through the world that Thou hast made;

To masters in the realm of thought,

And toilers all, beneath the rod;

To lonely hearts by men forgot,

Be this to each—The House of God!

—G. A. Leichliter.

Proposed Building Plans

2 Samuel 7:1-11; Ezra 6:1-19; I Chron. 17:1-14; Ezra 3:8-13; Psalm 119:2; I Cor. 3:10; Eccl. 3:1-8; Hebr. 11:1-10.

Missions

Stimulating interest and action in missionary work is urgent at this time. Reports from some sources about the misinterpretation or misrepresentation of efforts of people in this greatly-Blessed land to aid the peoples of other lands in their many and varied problems should not deter Christian people from continuing their programs, and even doubling their effort.

Giving and sharing is a necessary part of every Christian's life program. It is human to wish our gifts to fall into the hands for which they are intended; it is human to welcome some expression of appreciation, rather than ill-will and misunderstanding of our motives. However, this is a time when it is necessary to be more than human. God still watches over His own, and we need not greatly fear that our

giving is for naught. In His own time, we shall learn what His plan was, and what our part in it was. Let us not grow weary of well-doing.

Offering some practical suggestions is a brief statement in the *Covenanter Witness*, regarding a Philadelphia Women's Missionary effort, and we give them here as something upon which to build plans in local Sunday Schools:

1. Have a special collection each month in Sabbath School for one of our missions. On the week preceding the collection, have someone make a talk explaining the work of that mission.

2. Have teen-agers in Sabbath School make posters on the subject of foreign and home missions, and exhibit them for a prize at the annual meeting of the society in March.

3. Give Uniform Programs to non-members of W. M. S. in the church and encourage them to follow the prayer reminder in it.

4. Have one member each month write a letter to one of our missionaries.

5. Use Duplex envelope system for offerings and collect for China Relief at each meeting.

6. Give all children on the church roll and in Sabbath School, missionary mite boxes. Have ingathering of these at society's annual meeting in March.

New Floor Finish

A new floor finish, basically a member of the plastic family, is being retailed in Western New York, the product of a Niagara Frontier manufacturer.

According to Philip N. Fleck, chairman of the committee sponsoring the Model Home of 1947 Exhibit in Buffalo, New York, "more than 67,000 persons visited the Model Home exhibit, exclusive of children under 16. Many of the visitors walked over cinders, gravel and unplanted ground areas before entering the Model Home, yet the floors show no marks or stains. The total of this wear would exceed the lifetime traffic in any average home."

Ministers will welcome this new product for refinishing floors in hallways, entry halls, Sunday School rooms, fellowship rooms, dining rooms, kitchens and robing rooms.

90 Years of Inter-Church Cooperation

Protestant Churches of Buffalo and Erie County, New York, are observing 90 years of Christian education through Inter-Church Cooperation, at a series of motorcade and outdoor services in public parks of the area.

There are five events planned to observe the anniversary, sponsored by the Council of Churches. Ten thousand persons from the area were expected at the first outdoor service at 4:00 P. M., Sunday, September 14, 1947; one feature at this service was a pageant, "The Sale of the World's Children," directed by Mr. and Mrs. Walter Aures of the First Methodist Church. The cast of the pageant included many prominent church people, and 100 children, some from foreign nations, all in costume to represent their own country.

Music was provided by the Salvation Army Band; Community Singing was led by a local director; a massed Negro Chorus sang several spirituals.

Sunday Schools and Churches throughout the area organized motor cavalcades, under the direction of the Promotion Chairman of the Council of Churches.

A country-wide series of outdoor services could be planned in any area of the land, entirely apart from anniversary dates, along the above lines, building fellowship, cooperation and spiritual emphasis, especially among the young. There is talent available in every community, and such a plan would provide training in leadership among lay members, much needed in all of our churches.

Modern Sermons Lack Fire

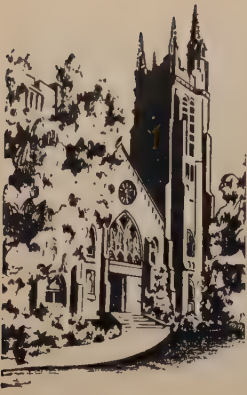
Wilbur LaRoe, Jr., Moderator of the Presbyterian Church, U.S.A., is quoted as telling a conference of Presbyterian ministers at McCormick Theological Seminary in Chicago recently that "Modern sermons lack punch, and fire, and passion for Christ."

He is further quoted, "that while many sermons today have sufficient intellectual content, they lack the emotional appeal that is essential to Christianity."

Church World Service Will Sponsor Christmas Package

"Take a large, heavy, colorful bath towel, fold and sew up two sides. Pack with inexpensive gifts for children, stitch top, attach card with your name and address, and list of contents, mention age and if for boy or girl, wrap securely and mail to Church World Service Center, New Windsor, Md."

This advance appeal for Christmas joy for little children in destitute Europe suggests a project for Sunday schools and young people's groups. The Center, sponsored by 26 Protestant denominations, will be glad to supply additional information.—*Exchange*.



THE PULPIT



ACCORDING TO OUR FAITH

NORMAN E. NYGAARD

"According to your faith be it unto you."
Matt. 9:29.

JESUS CHRIST leaves it up to us. According to our faith it will be done unto us. Our success in winning souls to Christ, in building up His Kingdom, in filling the empty pews of our Church, is not conditioned upon God's faith, upon Christ's faith, or upon the faith of the Holy Spirit. It is conditioned upon our faith.

Likewise, success is not conditioned upon *our* ability to do something. Christ doesn't say that there will be a great outpouring of God's grace if we can sing like nightingales, preach like Pauls, or do any particular thing. Success is conditioned upon faith. "According to your faith be it unto you." As we engage in our work we should keep that fact in mind. Our Church will grow in spirit, it will grow in size, it will grow in influence, if we have faith.

Perhaps you would remind me that in the text we have quoted, and the immediate context, Jesus speaks of faith in connection with healing. You object to the use of a text from the story of blind men recovering their sight in application to a program of Gospel extension.

Then let me remind you that spiritual and physical darkness were one and the same to Jesus. There are many folk who are spiritually blind who can see physically. There are others who are physically blind who have great spiritual sight. Yes, there are many folk physically blind who, by the use of other senses, can even observe physically far more than those who have normal sight. This text is a promise of spiritual as well as physical sight.

Truly, the text of our sermon is remarkably applicable to our situation. For those who would proclaim the Gospel must *see* with remarkable clarity of vision. In the field of evan-

gelism especially there have been altogether too many blind leaders.

Let us bear in mind the tremendous power of unbelief. It is a hindering power. It is a terrible impediment to progress. But it is fearfully strong.

In South America, a monkey which had been purchased by a wild animal dealer, found his way into the power house. For an hour all lights in the city were off. The engineer in charge told me later that he had done very little damage before he had electrocuted himself, but he had done enough to make it impossible for that power plant to send out its light. Sometimes churches are unable to send out the light of the Gospel because of their monkeys whose lack of faith temporarily, at least, break the circuits of God's love.

If we are disappointed with our little achievements we should remember that probably at the root of our trouble is the sin of unbelief. In the Church the measure of our blessings will be the measure of our faith.

You will recall the story of Jesus' visit to Nazareth, His home town: and you will remember that there was no mighty work done there, although Jesus had performed marvelous miracles in Bethany, in Capernaum, on the shore of the Lake of Galilee, and elsewhere. And what was the reason for it? The unbelief of His fellow-citizens. Jesus came laden with blessings for these people, but the record says that "He could not do many mighty works there because of their unbelief." He had blessings for those people, but they were not ready to accept them.

Jesus came to the synagogue that day ready to bless the people. In the same way does He come to our churches today. And, as the measure of the blessing was according to the measure of their faith, so is it still today.

If we would have Christ's blessing upon us we must swing wide the doors of faith. Dr.

Jowett told a story of a man who was active in the Digbeth Institute which he helped to establish while he was a pastor of one of the great Congregational churches of Birmingham. He worked for twenty-five shillings a week, but his evenings were all spent in personal work. "He had his eye," said Dr. Jowett, "on a man who was a perfect beast—devil-ridden, lust-ridden, battered, bruised, altogether in bondage. Night after night he went to this man's lodgings in the slums and tried to keep him from getting away to a pub. The man's brother burst into the vestry one night and said, 'Dr. Jowett, the eightieth time he did it. My brother got him tonight.'" Eighty attempts, seventy-nine failures! The mercy and the faith of a man led an erring brother to the mercy-seat of God and he was saved.

The trouble with the great majority of us is that we are like those Christians in the early Church. They were earnestly praying for Peter's release from prison. But when he knocked at the door and wanted to get in they wouldn't believe that it was he. The Bible records that 'they were astonished.' Think of it! The Church praying. God answering. And the people astonished! How often it is that Christ, consistently with His own character, cannot do in our churches the "many mighty works" He is willing, yea, eager, to do because of our unbelief.

But now consider, on the other hand, the obtaining power of faith. Jesus Christ, as a matter of fact, has given us a blank draft which has His signature attached to it. He tells us to fill in the amount. It can be as large or as small as we desire. We fill it in according to our faith. We might hesitate to draw too large a check upon an earthly friend, but there is no need to draw lightly upon His resources. They are illimitable; and He wants us to take as much as we will. Our draft upon Him can be as large as our faith.

During the Civil War, George H. Stuart, a Christian business man who was one of the most noted philanthropists of his day, became the head of the Christian Commission which was similar in its activity to the U. S. O. of World War II. Just after the battle of Gettysburg, when medicines were very scarce, he telegraphed to the merchants of Boston, "May I draw on you at sight for ten thousand dollars?" The telegram was posted at the stock exchange. Thirty minutes later the reply was flashed back to Mr. Stuart, "Draw on us for sixty thousand!" Lord, increase our faith! Instead of asking for the great things that He has been willing to give us, may it not be that we are asking and expecting God to honor a

small draft only, when the reply would come flashing down from heaven, "Not ten thousand merely, not even sixty thousand, but as large a draft as you will. Prove me now. Put me to the test, and see if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive."

Near the end of the last century when there were many stirrings of revival in this country and even little children were deeply concerned about their souls, a little girl came to the revivalist and asked him to pray for her in the meeting that he was conducting. "But," she added, "do not mention my name, please." At the close of the service the minister prayed, and in the course of his prayer he said, "O Lord, there is a little girl here today who does not want her name known, but she did desire that we should pray for her. Thou dost know her, O Lord, and so we ask Thee that Thou wilt save her precious soul."

There was stillness for a moment and then, away back in the sanctuary a little girl rose and prayed, "Please, it's me, Jesus. It's me." She was drawing her draft on the Kingdom promises. It was a personal draft but she had lost her timidity. She was no longer hesitant. She wanted it filled out in her name. She wanted the blessing that she knew God would pour out on her.

When G. F. Watts was painting his picture of the rich young ruler someone visited him and to him he explained his work. "I am doing a man's back," he said, "—little else but his back to explain the text, 'He went sorrowfully away, for he had great possessions'." Someone, seeing the picture later on, remarked that even the man's back looked sad.

Our decision today is one in which we choose whether to trust God as a Church or not, whether to draw upon Him in faith, or not. And, for many of us, the decision is personal, whether we will trust in Him for ourselves, whether we will be willing to put our lives into His hands. According to our faith be it unto us.

In Silence

No trumpet fanfare, and no throb of drum
Proclaimed that He had come
From out the gloomy sepulchre,
Made so secure with stone and seal;
But silently, as tiny seedlings steal
Through dark impassive clod,
And moonbeams fill with silver light
The hushed and waiting night,
So rose the Son of God.

LIKE AN OLD GARMENT

JOHN W. McKELVEY

Text: Hebrews 1:10-12.

DURING the tense early years of World War II a news commentator was reporting the events of war. He concluded his newscast one evening by saying: "Singapore has fallen but the Rock of Ages stands." Thus briefly and dramatically he set forth the burden of the Epistle of the Hebrews: "And Thou, Lord (Christ), in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Strangely enough, in an issue of Reader's Digest, Harry Emerson Fosdick wrote on **THE PERSONALITY OF JESUS**. "A few years ago," he wrote, "a German boy under the influence of the Nazi Youth Movement summed up his idea of the trend in world affairs: 'Adolph Hitler has become so big, and Jesus Christ has become so small.' History records many Hitlers, who for a time have captured the center of the stage; but after the transient episode was over Christ was still there. His personality has proved to be a formidable fact."

We are impelled to ask on reading these words from the Epistle to the Hebrews whether the writer was not consciously re-echoing the words of the Saviour: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

Why is it that Hitler's words, his one-time best seller, **MEIN KAMPF**, have so quickly passed, whereas Christ's words, the all-time best seller, the **NEW TESTAMENT**, have lived across the ups and downs of two thousand years? The answer in a sentence is: because Christ's words struck deep and sure into the heart of man and his need for God, and Hitler's words did not.

What were Christ's words that hewed true to the line and brought such power and redemption to believing men? Time would be lacking to rehearse all that Jesus had to say. Let us confine our thoughts to certain basic matters.

*Methodist Church
Lansdowne, Pa.*

Take man himself. Far from regarding man as super, or even as self-sufficient and a law unto himself, Jesus said, "Repent ye, and believe the Gospel; except ye be converted and become as little children, ye shall likewise perish; as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." But Jesus not only indicated man's insufficiency and his utter need of God, He also pointed out the way, the truth, and the life. He said: "Give to him that asketh thee; freely ye have received, freely give; give, and it shall be given unto you; good measure, pressed down, shaken together and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." And to the man who would possess inner peace and power with God, Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Or take a very current problem and frequently debated question: what shall we do with our enemies, those who sin against us personally and those who war against us collectively? Jesus said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

It was Paul who said it but Jesus who inspired it: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Or take the ritual of righteousness, the table of values, human and divine, which becomes our goal and objective from day to day. Each of us has his code of conduct. Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven." Jesus left no one in doubt what He meant by this. Consider the Beatitudes, first

all. Then take up the Master's command in the sabbath: "Is it lawful to do good on the sabbath days or to do evil, to save life, or to kill?" Take Christ's answer to them that would judge falsely: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Or His reply to them that sought the first places: "If any man desire to be first the same shall be last of all, and servant of all."

And we could go on, calling to mind the tremendous words of Jesus which live and will never perish from the heart. Though we rebel against them and seek to evade them, at the same time we know they are words of life, wonderful words of life, and we are refreshed as we yield ourselves to their sway.

The trouble with our world today is that we are badly mixed up and confused when it comes to the things that endure. We came terribly near losing a lot of the things we had taken for granted as being fixed and eternal. And now, we are not much better off, for we are bewildered insofar as these same values are concerned. We are not too sure that we saved the right things when our house burned almost to the ground. So many people are staggering about helplessly that they are very much like the two robbers who lost their balls in the rough. Though they searched diligently they could not find them. An old lady watched them in the process with kind and sympathetic eyes. At last, after the search had lasted for half an hour, she spoke to them. "I hope I'm not interrupting, gentlemen, but would it be cheating if I told you where they are?"

That is precisely what the writer to the Hebrews ventured to do in the ancient day, and that is the purpose of these stumbling words: to announce the score, as it were; to proclaim the day of the Lord; to acclaim the King of kings and Lord of lords, Jesus Christ, the same yesterday, today, and forever. For, as the writer to the Hebrews saw so accurately, Jesus outlasts our little systems, He remains our bright and morning star because He not only came from God but was God, the Word made flesh and dwelling among us, so that we beheld His glory, the glory as of the only-begotten Son of the Father, full of grace and truth. The writer to the Hebrews was under compulsion to prove that Christ was the Son of God, therefore superior to the angels and possessed of power to make and redeem men. And we need only read his brilliant epistle to realize how effectively he established his point. But we today need no argument of words to know the fact of the preeminence of

Christ. He stands serene and triumphant o'er the wrecks of time.

Let men decry Him and pass Him by. Let the faithless and scorner cast their taunts and turn aside into a dead-end way. Let others revile the path that leadeth unto the perfect day as enlightened by Christ, the ever-living Son of God, but let them not forget that the earth and the heavens shall perish, but that Christ remaineth; that thy shall wax old as doth a garment; and as a vesture shall they be changed: but that Christ is the same, and the years shall not change Him. He remains our Friend, Redeemer, Saviour and Deliverer, if we will incline our hearts and turn unto Him and be redeemed.

Home

Places all have some appeal,
Each a different call.
Heeding them, our spirits feel
What is best of all.
Some recall in memory's store
Days of childhood joys,
Dwelling in the thoughts of yore,
Laughter, tears, and toys.
Days with mother as our guide,
Brothers, sisters, at our side,
Weary heart is turned to gay,
In the dreams of yesterday.
Give to me a pensive hour,
Let me dream alone.
Rest my mind in sweetest bower,
Take me to my home.

—Rev. Walter R. Young,
Canton, Ohio.

All Things to All Men

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday school missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Even on the Cross, Christ was a missionary to the robber and His last command was the missionary commission.

CHRIST'S WORD TO SMYRNA, AND TO US

ARTHUR P. VAUGHN

Text: "Here is a call for the endurance of the saints, those who keep the Commandments of God and the faith of Jesus." Revelation 14:12.

Scripture: Revelation 1:9-20; 2:8-11.

WHEN you travel eastward through the Mediterranean, the coast of Africa to the south of you, stretches more than two thousand miles from Gibraltar to the Suez. Then the shore of the Holy Land and Syria runs northward four hundred miles to Antioch. Between that point and the coastline of the Black Sea, Bosphorus and Dardanelles far to the north, the long nose of Asia protrudes five hundred miles into the west. There its mountain ridges sink into the Aegean, with their tops still dotting the sea surface as thousands of fantastic islands.

The narrow bay that penetrates farthest eastward from the sea into Asia, has at its landward end the port of Smyrna, which is almost due east of Athens, the shrine of Greek culture and civilization.

Smyrna's docks and wharves wall the waterline, with just behind them a continuous line of great warehouses. When you have landed and found a way past the warehouses, you are in a zone of bazaars; bazaars that are a maze of narrow crooked streets. Cloth or wooden awnings at housetop level cover and shield the crowds from the sun. Tiny open-front shops make a continuous bargain-counter along both sides of the narrow cobble pavement. Their wares are spread or stacked on the floors and the merchant squats in the midst. If any article interests you, you point, and he will bring it to the front edge of the floor, while you examine it, still standing in the street. If you want it, you start bargaining; which process involves considerable talk and time in Asia.

In one street you find the dealers in shoes and leather goods all huddled together, the brass bazaar may be in the next block, displaying every sort of tool or trinket, ancient or modern, made of brass, bronze or copper, or other light metal. Beyond is the glass bazaar, then the pottery bazaar, the knife and sword bazaar and the silk bazaar. Somewhere you will find the busy and popular dealers in sec-

ond-hand clothing, known as the louse bazaar. At central cross-streets or open squares Smyrna, as in all oriental cities, public scribes wait to write letters for you, also lawyers if you require their services, and money-changers who will give you local currency for your foreign money. Smyrna rugs and silks, white Smyrna figs and dates and raisins come out of the back country by camel train to Smyrna port, where the ships take over and bring such cargoes on to you.

Push upwards through steep and narrow streets of houses and hovels, to the plateau behind Smyrna, where on Mount Pagus are very ancient fortifications for the city's defense. We see remains of titanic walls of inestimable age, called the Tomb of Tantalus, King of Lydia and Son of Zeus. A familiar English word derives from Tantalus, who suffered the tantalizing agony of burning thirst, while water in which he stood always sank away when he bent to drink, and of luring fruits overhead just beyond his reach. Smyrna also claims Homer, master poet of the Greeks, as her child, born by her river.

But the spot to which we make pilgrimage is the Tomb of Polycarp, pastor of the Church in Smyrna, and later appointed bishop by the apostle John. As a young evangelist Polycarp had learned the story of Jesus' life and work from the lips of John, and then passed it on with conscientious accuracy to the following generation of Christian evangelists. Polycarp's grave is marked by an ancient spire-pointed cypress. On the slope beneath it are the crumbling walls of the open theater where he suffered death for his faith; where when called on to renounce Christ, he gave this testimony: "Eighty and six years have I served Him, and He has done me no ill. How then can I blaspheme my King, who has saved me?" So Polycarp was faithful to the Lord's last message to the Church of Smyrna, as St. John had delivered it to him; "I know all your distress, all your testings. Be faithful, even though it lead to death, and I will give you the crown of life. . . . He who conquers shall not be hurt by the second death." Many humble members of Smyrna Church suffered appalling persecution and martyrdom, as well as the pas-

Ft. Myers, Florida

er, and received from their Lord that promised life, crowned and endless.

The members of Smyrna Church were just ordinary folks, workmen and housewives and servants for the most part. Once they had been envious of the wealthy and influential class, and probably discontented with their own lot. How can we account for this unflinching fortitude, this loyalty, this faith victorious over the worst their enemies could do against them? That last message of the risen Christ is the key. Today, in a world as arrogantly evil, as cruelly blood-thirsty as the rulers of Rome and Smyrna, let us seek the meaning of those last words of the Master. Read Revelation 2:8-11.

In the flood of published reports on battles of the recent war we constantly read that the deciding factor in any engagement is full and accurate knowledge, by the Commander, of the disposition and the strength of enemy forces confronting him, and the maneuver they are attempting to execute. Knowing what to expect from the foe, he can take measures to frustrate or defeat it. Our Commander has complete knowledge of the enemy, his strategy, his strength, his methods of attack. And when Christ sent His messages to the seven churches by John, He knew fully what they had already suffered. John himself was imprisoned on Patmos by the Roman overlords, and the churches had gone underground, but were still maintaining their worship, their witness for Christ and service for their brothers.

"I know your tribulation, and your poverty, and the slander and revilement of your enemies." I know, for I have experienced it all. I know for tribulation, Jesus had suffered mockery, revilement, torture and crucifixion. Jesus knew their poverty; He had hungered, He had no pillow for His head, He had no tomb, was buried in the tomb of a friend, and wrapped in a shroud provided by others. Jesus knew that the notables in Smyrna called the Christians "beggar-poor"; that is implied in the word used here. Blessed Smyrna faithful! Let the world call them beggars if it will. The King of heaven said, "You are rich." Spiritual possessions were the only wealth valued by the Master. But past trials were not all. He says, "I know what you are about to suffer." There is more suffering ahead, but do not fear it. The devil will throw you into prison. You will meet new severer tests. You will meet death. Be faithful unto death, and I will give you the crown of life. He who conquers shall not be hurt by the second death."

When we are in any desperate trouble what comfort it is to have aiding and directing us

some friend who has been through the same trouble himself, and knows all the conditions, and has found the way out, the cure. His experience is of the highest value to us. We have faith in him; we rely on him. Such faith, lifted to the supreme problem of the cure of souls, is exactly what Jesus pleads for in His message to the believers in Smyrna. All their need and danger Jesus knew, wholly, personally, in His own experience. Even death. "I have known death," He says, "and I live again, after death. Be faithful unto death and I will give you crowned life, forever more."

That word tribulation that Jesus used had a story behind it for the Smyrna Christians. The word suggests crushing and grinding, as of wheat between the millstones. There are evil powers and conditions that shatter and grind our lives, under pressure, and helpless.

Later St. Ignatius of Smyrna borrowed the word "tribulation" from Jesus, used it as he himself went to his death in the arena upon the bluffs behind Smyrna where his pastor, Polycarp, had suffered martyrdom. Ignatius testified, "I give my flesh to be ground in the teeth of the lions, as wheat in the millstones, that it may make the white bread of the Kingdom."

The Christian Church today is under many crushing pressures. Thousands of Christians, how many thousands no one but God knows, have in years just past been slaughtered because of their faith, and their honor; because they would not obey the unrighteous commands of Nazi or Fascist tyrants. There are more days of martyrdom coming. Predatory and Godless political and military powers are on the march around the circuit of the globe. No soul is beyond their reach, unless it takes refuge with the everlasting God. As He showed Smyrna her peril, so Jesus today pleads with us loyally to serve the Heavenly Father, in obedience to His will. His will for us is life forever more, life victorious over all that the world can do against us. There is victory at the end. The justice and righteousness of the reign of the Prince of Peace is increasing without end. The zeal of Jehovah of Hosts will do this.

Hell Incorporated

A \$40,000 lot has been purchased in Las Vegas, Nevada, where "Hell Incorporated" is to be built. It is to run day and night, 24 hours every day in the week, and will contain every kind of amusement and vice that exists. On the front is a large \$5,000 neon sign which will advertise the place. It is in the form of a devil with an arrow for a pitchfork which constantly moves pointing the way to "Hell." Also on the road leading to it are signs: "You're on the road to Hell." "This is the way to Hell, etc.

(The atomic bomb is not the greatest danger to our country).—*The Dauphin Way Baptist*.

ARMISTICE

W. R. SIEGART

For the memory of them (the dead) is forgotten.—Ecc. 9:7.

Remember the days of old.—Deut. 32:7.

This day shall be unto you for a memorial.—Exodus 12:14.

IN the course of my duties as pastor I serve many cemeteries. One thing never fails to impress me. That is the condition of and care given to such burial places. Sad, indeed, it is to see graves overgrown with weeds, and neglect manifest on all sides. That is especially true of the older parts of many cemeteries.

Thus it makes us realize that the committal service is far too often the prelude to forgetfulness. Such services as this bring to our minds and memories the fact that we are children of sacrifice, and the heirs of lives that have gone before us.

There is a comradeship born of war which nothing can eradicate. Facing death, privation, suffering and sorrow, human fellowship and sacrifice begin to take their real place in our thoughts and in our lives. A man then learns that the real things of life cannot be purchased with money and price.

But the purpose of this day is not to honor the dead merely; it is also to remember the living who sacrificed, suffered and struggled that our nation might live. This is altogether fitting and proper, and it is one of the fine things about Armistice Day in the minds and memories of veterans that I like.

Under the stress and strain of war, glory, honor and remembrance are easy and the manifestation thereof seems spontaneous. But when the uniform is changed for such civilian clothes as one may get, that same glory, honor and remembrance disappear. Those who, during the war, bent every effort to supply the troops, now that the fighting has ceased, think more of storing the supplies in the attempt or hope to obtain higher prices. It is but a symptom of a change of heart which happens after every war. Yet at the same time it is a change of heart which we should fight because the gains of war under it are then lost.

We who have seen war at first hand know that there is no glamor in it. From the Revolution through the Civil, Spanish-American and World Wars, it has always been mud, rain,

shells, death, sorrow and suffering. We know this, and we remember it only too well. But we went through this for ideals and purposes which we should not forget. In every war in which we have engaged we fought for peace, for liberty and for freedom. But too often this is the point which is lost sight of by the mass of the people; it ought to be called to their attention again and again.

Liberty and freedom are things about which we ought to meditate frequently. It is easy to accept our heritage and to repeat these words without thought. But in a large sense each generation must achieve its liberty and freedom for itself. They are not to be taken off and put on at will; they must become parts of the very life and soul of a people. They do not mean privilege and license, but discipline and opportunity.

To keep our liberty and freedom we must maintain a government under law and order. The whims of the individual, when they conflict, must be subordinated to the good of the whole.

Again, the preservation of our liberty and freedom means the protection and strengthening of our fundamental institutions, not in static form, but with careful changes to meet changing needs.

And this also needs to be called to our attention with considerable force, that the end of war does not bring peace; it brings the opportunity to make peace. To make peace we will have to pay the price of peace, for if we fail here we fail in all. Peace must become a state of mind, a way of life, and live in the heart and soul of man.

As we see our day and age we realize that certain things, movements and ways of doing things are trying to force themselves upon us, and these should receive study and attention.

There is what we call collectivism, that is, a way of life which seeks to enforce group control. We find its fruitage in making the state supreme. That is always a symptom of decay because state control over too many aspects of living develops an impersonal and materialistic way of life. The individual is lost in a regimented way of life, and when the individual is lost, life itself is lost.

As human beings we long for affection, fellowship and companionship. We seek recognition and a knowledge of our usefulness as

Lutheran Church
Reading, Pa.

sions. Under any system of collectivism or control this is lost.

Today we see the growth of this impersonal. We see its consequent evil results in mental and emotional unbalance. We see people crying to the state, as a babe to a parent, for that for which the person himself could seek. Thus we are losing also self-reliance and a sense of responsibility, as well as the God given willingness to face life and to triumph as free men.

To bring permanent peace to earth we must strive to know each other better. The barriers to knowledge, understanding and circulation of news must be removed. Always when we get to know a person we find he isn't half as bad as we thought he was. Suspicion and prejudice are bred in an atmosphere of ignorance.

As one veteran put it, a bullet is a great divider of people. He also said one didn't die, when wounded, if he were carried by white, black, yellow or red men. The experience of sorrow, suffering and death always enhances fellowship and understanding. So to make and keep a permanent peace we must draw closer together in respect and understanding of the various races of the world.

While talking about peace we think of Russia. Russia knows and understands little about us and we know and understand little about her.

This is not entirely our fault; the burden rests with her. She has closed her borders, refuses to permit her people to read and hear anything which the government does not want them to read or hear, and restricts movement

within her borders. She is a nation only emerging into the ways of modern living. Suspicion, hatred, jealousy, all breed under such totalitarian influence.

The future of the United Nations and of world peace rests with Russia, yet she does not realize the weight of the burden she carries. The United Nations certainly ought to see that one nation shall not block its working or cause war to be resumed.

Yet one more thing we have learned, and this ought to be impressed on all people daily: No nation is ever overthrown from without until it first decays from within. This is true of our own United States, and against internal decay we must continually be on our guard.

We must not fall into the ways of those we have vanquished in war. We must eradicate from our hearts the sins that ruin men, such as hatred, fear, suspicion, jealousy and bitterness of soul. We cannot help the people of this world by falling down beneath them; we must strive to lift them up to higher levels of moral and spiritual living. If we fail to make and keep peace on earth we fail in all.

Yes, moral and spiritual living are very important in our national as well as international life. To forget God, the Church and the spiritual way of life is to forget that which can enable us to bring the highest and noblest ideals into life and living. Here let us bow and humbly serve the God and Father of us all; let us seek to bend our wills to God's will, and to follow in that way which leads to peace, righteousness and goodness in the hearts of men, and so upon earth.



O JESUS TELL ME

*O Jesus, tell me, tell me very plainly—
In accents that I cannot fail to grasp—
What is Thy will for me. Help me to see
Each duty clearly; for there is so much
That blurs the vision, that at times I find
The way so strange for me to see and know.
There are so many voices in the air
That call with growing loudness, and but add
Confusion to the heart that strives to know.*

*Speak loudly, Lord, that I may hear Thy
voice*

And know that Thou art truly calling me.

*And, Master, place Thy hand upon my
heart,*

*And take it captive for Thy very own.
Love's cordon lay around my will, and
make*

*It Thine, that I may say, "Thy will be
done."*

*For through the dimness I would see Thee,
Lord;*

*And through the babel I would hear Thy
voice;*

*And, though in weakness, I would do Thy
will.*

VICTOR E. BECK.

JUNIOR PULPIT

Mud-Banks

It wasn't very long ago that the largest liner ever to cross the ocean was helpless. Newspapers carried pictures of the huge vessel in its helpless condition. Nothing was wrong with the engines. They worked all right, but even their hardest work couldn't move the boat, for it had run into shallow water and was stuck in the sticky mud on the bottom, and couldn't go either ahead or backward.

There it stayed, that big, luxurious ocean-going boat, the largest and finest boat anywhere, and it was helpless because a small part of its bottom was stuck in the mud.

Only a tenth of it stuck in the mud, but that was enough to keep it from moving and doing what it was supposed to do. Just so it is in our lives as well as the life of a big liner. Maybe it is just one tiny little falsehood, or one tiny little bit of jealousy or selfishness or wrong of any kind. It doesn't seem very important at the moment and we think, maybe, that it won't matter. But it does matter, just as much as that little mud in which the bow of the ship had buried itself, for one doesn't have to be all wrong, or all bad, to get into trouble. One little match can burn down the largest building, if given the chance and just so one little mud-bank on to which we steer our course, is enough to destroy our whole power for good and honest living. If the big boat had had a pilot to steer it, who knew where the shallow water and big mud-banks were located, it would have never been grounded and unable to work. That is just why we need a good and wise pilot to show us the right way through life. And who is that pilot? That is right, it is Jesus. He will show us the safe way if we keep Him near us.

How'd they get the big boat off the mud? Yes, they really did. It couldn't do it itself, so along came a lot of little boats, tugs they call them. They were so small they looked like mere toys beside the big boat. But they all went to work, pulling and pushing and before long they had the big steamer out of the mud-trap that held it and once again it was able to go its way all by itself.

Not one of those little tugs could sail across the ocean, like the big boat could, and although not one of them could have moved the big boat alone, when ten or twelve of them went to work together, they were able to do the big job successfully.

We are just little folks, and maybe it is true that we aren't old enough and big and

strong enough to do big things yet. Some day we will be, but when we all get together and unite our interest and our effort, even we little folks can do a lot. But we have to work together.

Mt. Hayden

How many of you little folks know what Life Magazine is? It's that big monthly magazine that is full of pictures to look at. Some of them are not always nice for us to look at, so maybe it shouldn't be considered a magazine for children. But there are many interesting and educational pictures in it every once in a while. Recently there was a very good series of pictures made in our scenic Grand Canyon, a marvel of Nature you all will surely see, sooner or later.

In places Grand Canyon is well over a mile deep and it has all been cut out by the Colorado River which flows through it. Its size and roughness is almost beyond belief, even when you see it.

Well, down in the bottom of that tremendous canyon cut by the river, stands Mt. Hayden. It rises 8,350 feet into the air and yet its top doesn't come up to the top rim of the canyon. The country is pretty flat on both sides of the canyon, so when you stand back a little way it looks like a wide, flat prairie and you can't see the canyon and, of course, you can't see Mt. Hayden, even if it is higher than any other mountain east of the Rocky Mountains.

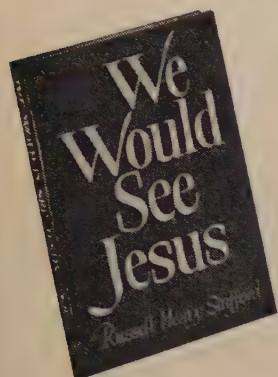
Everything around it is rough and harsh and although its base is over a mile down in the canyon, it is just as much a mountain, in fact more of a mountain, than many of our noted mountain peaks in the east. It is like a good deed standing alone in a world full of bad things.

Very often when we are with others who see no wrong in doing what is bad and evil, it is very easy for us to become like they are and do and say and think evil things just as they do. At such times it would be a fine thing if you would think of Mt. Hayden, for even if it is down deep in a rough world, it still stands right up proudly and nobly and so is one of the many noted and beautiful places in Grand Canyon.

Life's Blots

How many of you know what Blotting Paper is? That's right, you use it in school to dry the ink on a paper when you have written on it. It is funny how many things are named wrongly. Blotting paper is one of those

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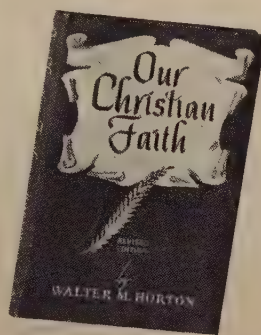
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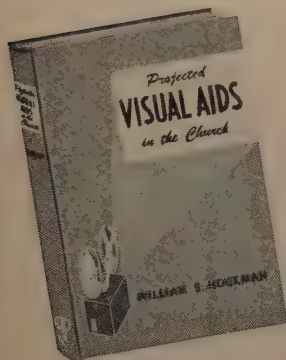
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things, for blotting paper, I would think, would be paper which makes blots. Actually the exact opposite is true. Blotting paper is made and used to keep us from making blots on paper.

Wouldn't it be fine if we had blotting paper, or something that worked just like blotting paper, to keep us from soiling our lives and deeds, just like we use blotting paper to keep from soiling our paper when we write on it?

Once a bad blot is made when we are writing a letter to some one, what do we do? Sometimes we try to erase it, but that always makes a mussy smear that looks almost as bad as the blot of ink. So generally we take a fresh piece of paper and start all over again, trying this time not to smear the wet ink from the pen we are using, and not to blot it and soil its appearance.

In life, we can't do that exactly. We have only one life to live and when folks soil their lives and make bad, unsightly blots and smears of them, they can't start all over again with a new life and try to keep it clean. That means that unless we want our lives to be dirty and soiled and untidy, we have to be careful to keep every day clean and free from blot of misdeeds and uncleanness of every kind.

If we do that, one day at a time, it won't be long before we have one good clean and lovely year without any blots. Then before long again, here comes another year with no blots, and before long it is a lot easier to keep life's pages clean than it is to soil them with the unattractive things of life.

So try to get along in schools, at home and at play, with as few blots as possible, for then your lives will be the best and the prettiest and you will be happy and proud of them. There is nothing more attractive than a clean life in little folks and in grown folks too.

Good Sermon to a Small Audience

Dr. Iyman Beecher, one stormy, snowy night, preached to but one hearer, who went away after the sermon before the Doctor could speak to him. Twenty years afterwards, in a pleasant village in central Ohio, a stranger accosted Dr. Beecher, saying, "Do you not remember preaching twenty years ago, in such a place, to a single person?"

"Yes, sir," said the Doctor, grasping his hand, "I do, indeed; and if you are the man, I have been wishing to see you ever since."

"I am the man, sir; and that sermon saved my soul, made a minister of me, and yonder is my church. The converts of that sermon are all over Ohio."

John Wanamaker, when asked for a short sketch of his life, replied: "Thinking—trying—toiling—trusting God."

ILLUSTRATIONS

The Guy Prays

Jer. 42:4. "Behold, I will pray unto the Lord your God . . ."

Psa. 48:14. "For this God is our God forever and ever he will be our guide even unto death."

The story is told that when Field-Marshal Montgomery had the fate of the African campaign in his keeping, a group of American and British soldiers were talking over their experiences, including the courage of American and British generals and soldiers, and the old saying that "Generals die in bed of old age."

One of the British soldiers said with feeling, "It ain't so in this war! The generals are down there with their men, and that guy Montgomery prays. My captain seen him pray. Early one morning, my captain was approaching his caravan, and there was the general down on his knees, prayin'. The Bible was open on the table in front of him, and he must of been readin' it before prayin'."

"Can you beat that!" answered one of the American boys.

"I say you can't!" came back Montgomery defender. "You can't equal it, let alone beat it."

Field-Marshal Montgomery, the grandson of the famous Dean Farrar of Westminster and the son of the Bishop of Tasmania, never hesitates to admit that he reads the Bible and believes in prayer.

"First, we must thank Almighty God . . . was one of his early messages to the troops who landed safely in France, after setting up working camp.

Repair Service Immediate and Free

Ex. 15:26. "For I am the Lord that healeth thee."

Matt. 10:1. "He gave them power against unclean spirits, . . . and to heal all manner of sickness and all manner of disease."

Mark 10:46-52. "And Jesus said unto him, Go thy way, thy faith hath made thee whole."

Free, immediate repair service for the artificial limbs of 350 Western New York veterans was announced by the VA, in mailing special identification cards to each of these veterans.

Artificial limbs require repairs on an average of twice a month, according to Leonard J. McCarthy, representative of the Buffalo office of the VA, and former football star of Niagara

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University, who lost a leg in the Battle of the Bulge.

"If the vet breaks his artificial limb while on the street, all he has to do now is phone a limb manufacturer or hop into a taxi, and the limb often can be repaired in a matter of minutes, if he shows his identification card," said Mr. McCarthy. "Without these cards, the veteran had to write for authorization to get free repairs and sometimes had to wait ten days or longer."

There are 59 with one leg, ten with one arm, some without legs, in this group. "And he, casting away his garment, rose, and came to Jesus. Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight."

Deeper Than That

Hebr. 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen."

Dr. Nansen, on one of his Arctic voyages, found himself sailing on very deep water. He attempted to take soundings, and let out his line to the last fathom. But, it was too short, and he entered in his logbook the date, location, length of line, and the statement, "Deeper than that."

The next day he added more line, and tried again, with the same results, and the same entry, "Deeper than that!" Then he gathered all the line on the ship that could be made to serve, fastened it together, and made another try, but failed, and again the entry was made, "Deeper than that!"

In an effort to fathom the depths of our national and international problems, thinking men find that the race of men is sailing on very deep water, indeed. We shall need more "than all the line on board ship" that can be made to serve; we shall need the "line" of grace, wisdom, humility and faith in God's love for his creatures; we shall need to make up our minds, promptly, that God's will in creating a family of nations is the "line" we need to discover, and use it to sound the depths for a reading.

Truly Great Men

Prov. 22:4. "By humility and the fear of the Lord are riches, and honor, and life."

Ruskin said, "I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, but a right

understanding of the relation between what he can do and say, and the rest of the world's sayings and doings."

Making A Better World

Prov. 23:7. "As he thinketh in his heart, so is he."

Jonah 1:6. "Call upon thy God, if so be that God will think upon us, that we perish not."

Attempts at reform, when they fail, strengthen despotism, as he that struggles tightens the cords he does not succeed in breaking.—*Colton.*

Reformation is not the work either of a year, or of a generation. Its foundations are laid, both in the good and evil qualities of man's nature. Love of truth, reverence for clean and sacred things, a sense of personal responsibility, a desire for the possession of full spiritual privileges,—all these in cooperation with the pride of human reason, the natural impatience of restraint, spur us on in our determination to create conditions throughout the world wherein government and resources will serve individual men, rather than individual men serve government.—*Browne.*

Human Affairs

Psa. 52:1. "The goodness of God endures continually."

The apparent and the real progress of human affairs are both well illustrated in a waterfall; where the same noisy bubbling eddies continue for months and years, though the water which froths in them changes every moment. But as every drop in its passage tends to loosen and detach some particle of the channel, the stream is working a change all the time in the appearance of the fall, by altering its bed, and so subjecting the river during its descent to a new set of percussions and reverberations. And what, when at last effected, is the consequence of this change? The foam breaks into shapes somewhat different, but the noise, the bubbling, and the eddies are just as violent as before.—*Hare.*

Thanksgiving

1 Thess. 5:17. "Pray ye without ceasing."

History tells us that Plato looked out upon nature, and gave thanks unto God for 3 things. 1. That God had created him a man, and not a beast; 2. that he was born a Grecian, and

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not a barbarian; 3. that not only so, but a philosopher also.

Christians turn the stream of their gratitude into another channel: 1. that God created them after His own image; 2. that he called them to serve Him, above all else; 3. that He has made Himself "a light to guide" those whose hearts rest in His keeping.

When a great philanthropist made a gift for the support of orphaned children, he was told that when the children were old enough, they would be taught the name of their benefactor, so they might thank him. "Stop," said the good and wise man, "We do not thank the clouds for rain, we look higher, and thank Him who giveth both the clouds and the rain."

Henry Ward Beecher said, "As flowers carry dew-drops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the same breath of heavenly favour let down the shower, perfumed with our heart's gratitude."

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The quiet church, when someone prays,
A gentle hint of heaven conveys;
For there the seraphim grow still,
As earthly faith invokes God's will.

Deliverance From Fear

The little fears that wear us down,
The little fears that hold us in,
The little fears of the unknown,
They make a wall as strong as thin.

"O ye of little faith," He said,
To give men courage evermore;
And through fear's walls may all be led
By Him Who says: "I am the Door!"

Our Visions Keep

Thank God for work!
For will to do our share,
For strength our load to bear
With steady heart,
For sight to see the need
Of swift to see the deed
To do our part.

Thank God for work!
To know there's something done
To know there's something won
By our own might.
Joy of accomplishment

Man-earned and heaven-sent
Be this our right.

—A. G. Culp.

The Way

So short the road from Bethlehem
That led to Calvary,
So thronged with halt and maimed and blind
Beggar and Pharisee.

So dark the slope of that last hill,
Yet up that way He trod
Man follows over the centuries—
Home to the heart of God!

Leslie Savage Clark.

Pardon For Life

Some years ago an evangelist stood in the Illinois state prison, at Joliet, Illinois, and preached to two thousand inmates. Fifty-seven were there for life. After the evangelist had preached a powerful sermon, he drew from his pocket a large envelope, and said:

"I hold in my hand a pardon for one of your number."

The two thousand auditors were in breathless silence. The evangelist said: "It is a pardon for one under life sentence." Fifty-seven men grew pale with anxiety. When the evangelist read the name of the man, he fainted, overcome with the joy of the glad tidings. When the man had received his pardon, the evangelist held up the Bible and said: "Now I hold in my hand a pardon for every one of you. This pardon was only for life. Here's a pardon for eternal life. Who will accept it?"

Shakespeare, long before, paid tribute to the capacity of the spirit of man to be great in tribulation. He made Hamlet eulogize mankind's varied, lofty attributes. "What a piece of work is a man! How noble in reason! How infinite in faculty! In form and moving how express and admirable. In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals."

He might eulogize him so because man stands, not only before God, but for God. Standing before God, willing to obey God, his dependence invites God. Standing for God, ready to serve God, the nobility of man reveals the dignity of Christ, and the Divinity of God; at least, of His ambassador, the Son of God.

BOOKS

WORLD CHRISTIANITY: Yesterday, Today, and Tomorrow

Henry P. Van Dusen. Abingdon-Cokesbury. 302 pp. 50.

Doctor Van Dusen has summarized in this book various studies carried on over a number of years. His unique relationship to the progress of World-wide Christianity during the last quarter century has given him a viewpoint scarcely rivalled by any other man. His first-hand contact with the various great Conferences together with the different branches of the World Church, both before and since the last World War, has qualified him in unusual manner for the preparation of this volume.

The book is divided into five sections, an Introduction, then a separate section on each of the three chronological aspects of World Christianity, ending with a Conclusion and Appendixes. The most interesting sections are his Introduction where he discusses "The Rediscovery of the Church" and his treatment of "World Christianity Today." He brings together in these chapters numerous fresh and dynamic episodes from the scattered experience of GIs during their service in the South Pacific, episodes at once quotable and inspirational. His other sections include much basic and comprehensive material invaluable from the standpoint of understanding the world scene. Of special interest to the student is his section on "World Christianity Tomorrow." Here the author analyzes the problems of unity and faith with striking simplicity and clearcut brevity.

The book is composed in a forthright style and marshals a large array of facts and insights in a most acceptable and readable manner. The unusual character of the Appendixes adds an extra value to the volume, one giving a Chronology of Christian Cooperation and Union from 1795 to 1946, another "The Unimical Tree, etc."—*John W. McKelvey.*

LOVE OF OURS

Leslie R. Smith. Abingdon-Cokesbury. 100 pp. \$1.00.

The pastor of the Central Christian Church of Lexington, Kentucky, has prepared a delightful book to place in the hands of newly married couples, and in the hands of those planning immediate marriage. In charming but brief chapters, the author discusses clearly but beautifully, every important phase of love, home and marriage. Any couple building a home on the foundations suggested by Dr. Smith will have far more assurance of success and happy permanence than those who neglect any of the worthwhile suggestions given by the author. He writes delightfully, and the book is in full accord with the teaching of the Bible and with the well rounded experience of the modern pastor. Dr. Smith is particularly apt in his rich choice of helpful quotations from great literature.—*Charles Haddon Nabers.*

THE CHRISTIAN AND HIS MONEY

Richard L. Ownbey. Abingdon-Cokesbury. 4 pp. \$50.

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- A HOUSE NOT MADE WITH HANDS
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HOW THE CHURCH GROWS

By Roy A. Burkhardt, Harper & Brothers.

210 pp. \$2.00.

This volume might well be called the autobiographical inside story of a thriving contemporary church and its energetic and resourceful pastor, Roy A. Burkhardt. In large degree, here is unfolded the resume of procedures, activities, beliefs, and convictions of the First Community Church, Columbus, Ohio, where Doctor Burkhardt is the principal minister. The book reveals with disarming effect how this particular church grew into its creative and redemptive ministry in a day when advance and growth has been so difficult and so hampered by a secular society. Every pastor will want to read this book, if for no other reason than to check his techniques and insights with those of a pastor and people whose applied Christianity gets "the pay-off".

The book is introduced by Henry R. Luce, and this introduction by itself constitutes an invaluable document. Several Chapters follow dealing with such themes as: Envisioning the True Church, It uses Holy Resources, It is the Way of the Secret Spring, It calls for New Preaching, It Demands New Leadership.

Of Particular worth is the author's chapter on the use of Holy resources. He discusses here the place of modern psychiatry and medicine in the development of the whole person. His many illustrations from experience prove helpful and revealing. The modern pastor is blind indeed who does not see the pertinence of these resources to the processes of soul growth and healing.

Much praise is due each succeeding chapter, for each chapter brings new and stimulating discussion of time-worn problems and recurrent issues. For illustrative material and excellent quotes the book is especially noteworthy. It is a timely message and one of timeless quality.—*John W. McKelvey*.

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HN, THE UNIVERSAL GOSPEL

Chester Warren Quimby. Macmillan. 224 pp. \$2.75.

The Visiting Professor of English Bible at Ohio Wesleyan University, has written a valuable, easy-to-read and soundly scholarly introduction to the Fourth Gospel. Its style is similar to his earlier book, "Paul for everyone," which this reviewer found useful in a class of adults studying the Pauline letters.

There are three major sections to the book: "Background," "Exposition," and "Varia." This is in good literary procedure!

The scene, purpose, peculiarities, controversies, authority, universality, historicity and classic devotion of John are discussed in section one. Professor Quimby points out that the gospel is both Semitic and Hellenic. He handles skilfully the question as to how interpretation and history become intertwined, a question which is so perplexing for the adult who, for the first time, learns the differences between John and the Synoptics, and which many a minister or teacher has to handle with satin gloves in order not to shock the biblically illiterate. "Jesus' life and sayings moved so creative and stimulating that every man who possessed them, became so inspired that he began to bring out of his treasury, as Jesus had said he would, things old and things new. This is uniquely the life of John. This gospel bursts with the creative and of Christ. Bold interpretation it is. For only interpretation can reveal the truth abiding in any set of facts."

The section, "Exposition" is a guide to the contents of the gospel, verse by verse, chapter by chapter.

The "Varia" are timely and pertinent. What is John's message for the atomic age, of which the author of John, himself never heard? What are some teaching possibilities in John? Then, too, there is a "dictionary" which gives short, graspable definitions of some of the gospel's major words—e. g., "blind," "life," "light," "love," "truth." Specimen: Logos: The Word. A name for Jesus Christ as the relation of God Only personality can reveal personality."—*Kendig Brubaker Cully.*

CHRIST IN THE DRAMA

Fred Eastman. Macmillan. \$2.50.

This latest book by Fred Eastman is definitely unique. It is literary, philosophical, educational, theological and historical in content, peculiarly a work of art disguised as plain statement of fact. The author, in a most fascinating manner, introduces the reader to English and American writers of drama whose writings reveal evidences of their having been influenced, if not inspired, by the life and teachings of Jesus. And as the authors are seen from a different perspective, it is customarily true. The last chapter of the six illuminating and stimulating chapters, deals with the fact that the drama should have in the modern church. This is a "must" book for all ministers and religious educational leaders. It covers a field of thought that has been sadly neglected by most of our seminaries and churches.—*Roy C. Helfenstein.*

THE BEAUTY OF THE NIGHT

Archibald Rutledge. Revell. 43 pp. \$.75.

This reader never had encountered Archibald Rutledge's writing before picking up the present volume. It still can say nothing about the other writings by "Poet Laureate of South Carolina," as the jacket describes Mr. Rutledge. But certainly this book can be recommended as a delightful piece of nature writing with philosophical overtones.

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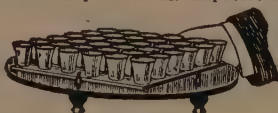
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The book contains many fascinating descriptions of the author's experiences during the night-time outdoors. He knows the ways of animals of all kinds. He has sensed the majesty of the heavens. In a sense it is allegory. In the darkness which he had to learn to like, having first feared and hated it, he finds a parallel with the darkness of life, in which, if our eyes are opened, we can find wonder and mystery abounding. He quotes freely from masters of poetry who have interpreted the night. This would make a lovely theme for an anthology, and one suspects that Mr. Rutledge could compile an excellent collection that type.

There are several memorable and quotable passages. For example: "All that is needed to make a song authentic is that it must spring from the heart. It may come from a sidewalk of New York or from a 'haunt of coot and hern.' What makes music and poetry is sincerity." Or, "The day is a good deal of a barbarian, blatant, obvious, masculine. The night has a delicate reticence, a shadowy avoidance, a virgin immaculacy. She seems the source of music; modest, wise, compassionate."—*Kendig Brubaker Cully.*

ONE HUNDRED STORIES FOR BOYS

By Archer Wallace. Abingdon-Cokesbury. 171 pp. \$1.75.

This is not the first book which Dr. Wallace has written for youth. He has become famous as an author of books that appeal to youth and at the same time strengthen their character.

In this new volume he has surpassed his previous productions. The illustrations from the lives of famous personalities make the book live with human interest stories. In the wide range of personalities, he uses those from every walk of life from ancient times to the present. The reader has the happy experience that there is no straining to extract a moral.

While the book is intended for youth and especially for leaders of youth, I recommend it to preachers who are searching for good illustrations for their sermons.

The author is the associate editor of the United Church of Canada Publishing House, and editor of Onward, a weekly paper for youth, which has a wide circulation.—*J. J. Sessler.*

INSIDE THE UNITED NATIONS

Church Peace Union. 42 pp. \$15.

This little booklet with its thirteen chapter-outlines on Religion and Peace, will be welcomed by many as a basis for a series of Study Group Meetings. Seldom is such a comprehensive survey of a great theme presented so understandingly, in so small a booklet. The analysis of the nature and genius of the United Nations organization offers information which thousands of church people and others will heartily welcome. This is a discussion guide which truly offers guidance.—*Roy C. Helfenstein.*

THE EAGLE AND THE CROSS

By Prince Hubertus zu Lowenstein. Macmillan. 280 pp. \$2.75.

This story takes place immediately after the crucifixion of Christ, with the Court of Tiberius, Emperor of Rome, as its setting.

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The book depicts the journey of twenty-year old Marcus, a Hibernian, who has been in one of the Roman Legions stationed in Palestine. He is riding on a horse to Rome, taking the lance, which had pierced the side of Christ, as a gift to Tiberius the Emperor. Marcus is a believer in Christ. The Emperor's interest is to him a hopeful sign that Christianity will be established at once by royal decree. This does not come to pass and Marcus returns to his native Ireland. The book ends at this point but leaves one with the feeling that Christianity will finally triumph. This story is written with an accurate historical background. The author writes in his introduction, "There is no item (historic) in the narrative for which I do not have proof furnished by original documents."

Anyone interested in history and especially Christian history ought to read this book. It gives one a great appreciation of the origin of Christianity and its upward movement. In fact it gives one an incentive to make Christianity a world-wide religion.—J. J. Sessler.

LETTER TO CORINTH

John Schmidt. Muhlenberg Press. 146 pp. \$1.50.

In the first paragraph of this simple but studious exposition of Paul's first epistle to the Corinthians, the

author gives a fresh appeal for the reading and study of it, when he says, "it takes all the self-discipline we can muster to read the letters received by others in the family. How fortunate, therefore, that there are letters in the New Testament that we can read as though we were looking over the shoulder of those to whom they are addressed. Such a letter is Paul's first epistle to the Corinthians."

John Schmidt, the author, analyzes the entire epistle paragraph by paragraph for the understanding and appreciation of the average man, under subjects that are vital and living today, such as, jealousy, scandal, lawsuits, sex, divorce, marriage, liberty, Christian unity, etc.

Rarely does one find such a popular commentary as this. The reason for this is that the author is a pastor with a true shepherd's heart. The book is ideal for general reading, for study groups, Sunday School classes, and for pastors and teachers.—J. J. Sessler.

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Dry Brush

(From page 451)

Even so, where the trail is well marked and there is enough of spiritual dew on the terrestrial thorn-brush through which He passed, we will follow in His steps. Homiletical aridity is as hopeless and confusing to the earnest follower as dry thorn-brush to the hound. The chief difference lies in the fact that about the one something can be done, if we be trail blazers indeed. About the other, nothing, and there the trail is permanently lost and hope expires.

A Man and His Library

HERE is a little item I wrote a while ago about "A Man and His Library," writes Rev. George N. Edwards, Bayway Park, Bradenton, Florida, Route No. 1. I have retired from the active ministry to my own home and brought my books with me. This is how I feel about them.

A student gets attached to books he is able to buy, or consider as his own to use. His study becomes an integral part of his home. His own books are familiar friends. As time goes on if he is able to stay in place he feels a little more at home in that room than anywhere else. If he moves about as most ministers do he feels newly settled when he can see the backs of his old books arranged as he likes to have them. It may be that years go by and he does not consult them, but he is reassured because he has them. He likes the familiar faces of their pages, he likes the bookish odor of some of them,—they recall past years.

There come times when he feels that he must part with some of them, and finds to his dismay that they are not worth much to anybody. With difficulty he can give them away, even to ministerial acquaintances, the second hand dealer turns up his nose because they are theological or old editions of current books, not old enough to have acquired antique value. He is told that his old friends are not worth shelf room. Friend wife raises the question if the heavy things are worth moving at so much per hundred. Where will they put them in their new quarters?

This raises the question, how much am I devoted to my books? How much do I need them? Does my future depend upon the use of them? Most men hate to be stripped of their tools or feel they can no longer make use of them. But the books of my library are in a little different category. They represent my contact with the worthwhile minds of the ages. Here is where my mind felt the sonorous

music of Virgil; here is where I came in contact with the stars with an aged scholar for my guide. Maybe they were dropped by the wayside years ago but there is still an aroma of classic times about my study. I can quote Latin if I can't use it. And here are the great encyclopedias which mark the time when I thought it necessary to know everything. Must I dispose of my treasures and go to my death uninformed about these great matters that lie like nuts uncracked right at my hand, full of meat. Is there anything the matter with me that I cannot use them? Away the thought. We will not sell out. And there is all that poetry that we have not been reading. When we retire then is time to commune with the poets uninterrupted. And those sermons by great modern prophets who have thrilled us with admiration, if we have not used them for quotations, are they going into the discard when their words are still fresh and inspiring. These are men of a great fraternity to which we belong. Let us keep Alexander Whyte and Phillips Brooks and George Gordon, Charles Jefferson, within our reach. Even if they spoke to a bygone century they are inwrought into the life and thought that now is.

Keeping that old library is something of the same nature as the attachment that aging men have for the lodge or fraternity in some group which has been home to them for many years. These men are a part of their lives; they have given of their substance to maintain this organization ever since the day they were initiated in youth. These men know us and we know them; let us not break the ties before we have to.

I still have a picture framed in my college days of George William Curtis who used to write "The Easy Chair" for Harpers Magazine. It has hung in every study room I have had and I still cherish the little book of essays from that versatile mind of his (1892). After all his lectures, travelling far and wide, he was at home with his books. Here in our library is where we learned to love Shakespeare, and close about us if it is a preacher's library are the books of men who have shed light upon Holy Writ which we in turn have tried to illuminate with our words. My library is a kind of shrine to me even if it's worth little to anyone else. I sometimes think a minister's books should be buried with him unless he has an appreciative son who has learned to know his father's thoughts about life and wants to know his father's friends.

The Beatitudes are in the present tense; we read "Blessed are they . . ." "Blessed is he . . ." not "Blessed were they . . .", "Blessed was he . . ."

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I. Scores In The Game of Living

Organ: "Morning Prayer"—Costa.

Invocation: "Love the Lord, all ye saints
for the Lord preserveth the faithful and plentifully rewardeth the faithful doer. Be of good courage, and He shall strengthen your heart all ye that hope in the Lord."

Hymn: "Shine Thou upon us, Lord."

Psalm: 18, responsively.

Hymn: "My Hope is Built on Nothing Less."

Scripture: I Tim. 6:1-12; II Tim. 2:1-6:15-21.

Hymn: "Light of the Anxious Heart."

Meditation: Scores in many forms of athletics and recreation are of immediate interest to millions of our citizens; great numbers pay admission fees to witness games; great numbers take part in competitive recreations; great numbers listen to the scores as they are announced over radio; great numbers turn to the scores in the daily paper.

We are a "score-minded" nation, in the field of sports, yet few of us apply the same enthusiasm to the idea of "rating" ourselves in the daily work program; charging ourselves with responsibility for civic conditions in our local community; for conditions among the young in our neighborhood, conditions in our schools. Few of us charge ourselves with responsibility for the spiritual atmosphere of our homes, our communities, our stores, factories, our Sunday Schools, yes, even our churches. Yet if we are to survive as a free peoples, as we know freedom, that is a part of living that we shall be forced to learn in coming years. Today, we are being asked to "tighten our belts" and buy and eat less food than we have been buying and eating, so that starving, hopelessly miserable peoples in various parts of the earth may have the privilege of living; in the not distant day, we shall awaken to the fact that there are "other belts to tighten", so we shall have more time and energy for the things that matter in living; so we shall have more money to aid those upon whose love, loyalty, and brotherhood we shall depend for keeping pace with the development of world affairs.

More than a dozen years back, The Institute of Human Relations reported, "We live in a world today in which are two groups of people with a great gulf between them. One group represents those who believe that no such thing as the spiritual exists, but that the material is the most important and if we achieve better material life, that is all that really counts. The other group insists that there is more than the material in life; the spiritual does exist and is real, and the highest levels of life cannot be reached without the aid of spiritual forces. Catholic, Jew and Protestant are not rivals but allies in the struggle to preserve the spiritual values in contemporary society." This report has more meaning for most of us today than it had prior to the era of Hitler; prior to World Security Council sessions prior to TODAY and its problems for each individual of this nation, every nation on the earth. We have a rules book, most of us own one or several copies, it is a best-seller; but it is more than drama or something that has happened to men, it is drama



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Hymn: "My Hope is Built on Nothing Less."

Reader: *Riches to Spare.*

"Man wants but little here below,
Nor wants that little long . . ."
And yet so many envious grow
Of life's more favored throng.

The richest, though, in all the world
And to be envied most,
Are hearts with selflessness empearled
And with good will engrossed.

In serving others, they rejoice
And find their greatest gain;
Theirs a unique and modest choice
To give and give again.

And if their kindness you'd repay,
A balance to restore,
You find they point the only way:
To let them serve you more.

The sympathetic heart thus lifts
All hearts as does a gem;
The richest hands unfold the gifts
That God has given them.

Hymn: "O for a Faith That Will Not Shrink."

Prayer, and Benediction.

Organ: "Postlude"—*Chadwick.*

Hour of Prayer

Organ: "Come, Ye Blessed"—*Gaul.*

Invocation: "Our soul waiteth for the Lord.
He is our help and our shield, for our hearts
all rejoice in Him, because we have trusted
His holy name. Let Thy mercy, O Lord,
upon us, according as we hope in Thee."
(sa. 33.)

Hymn: "Hark! Ten Thousand Harps and
Voices."

Psalms: 34, responsively.

Hymn: "Lord, Thy Word Abideth."

Scripture: Isaiah 55:6-13.

Hymn: "Draw us to Thee, Lord Jesus."

Meditation: "There are three requisites for private prayer,

1. The quiet place
2. The quiet hour
3. The quiet heart

ites a minister, and the statement contains a help-
truth, but it is by no means the whole truth
out prayer. The three requisites have their value,
and we should seek these conditions in our daily
otions, if that is possible.

"But it is also gloriously true that any place,
let or not, may be a place of prayer for us; any
ne may be a time of prayer, for God waits to
ur our call from the place of trouble and struggle
well as from the quiet place. Is it not true that
en our hearts are distressed? burdened? fearful?
t we most need to seek the source of all help?
t we do this naturally? Let us not forget that the

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promise to the Psalmist is also for us: 'He shall
call upon Me, and I will answer him; I will be
with him in trouble; I will deliver him, and honor
him.' God is our refuge and our strength at any
time, any hour, any place.—*Christian Observer.*

Hymn: "We are the Lord's."

Reader: Then I Prayed.

The world seemed wrong—but then I prayed
And God was in the room with me;
And I was talking, unafraid,
With Him Who rules eternity.
How great and awful must be God
His hand the vast unseen to sway,
But it was only tender love
That came into my heart today.

My heart was troubled and afraid,
My body trembled with that fear,
But soon I felt my trembling cease;
My Loving Father bent so near
That I could feel His presence there,
Could feel His hand close over mine;
My trouble seemed so light a thing
When lifted by the Great Divine.

'Tis true, His might is great and awesome;
But the wonder thrilling me
Is that a God is also Father
To His children—and to me!

—*Beth Marsh Elliott.*

Hymn: "Soldiers of Christ, Arise."

Prayer, and Benediction.

Organ: "Jubilant"—*Solly.*

III. Together, We May Win

Organ: "Deep River"—*Gillette.*

Invocation: "The hour cometh and now is,
when true worshippers shall worship the Father
in spirit and in truth, for the Father seeketh
such to worship Him."

Hymn: "Not what These Hands have
Done."

Psalm: 104, responsively.

Hymn: "Where Cross the Crowded Ways
of Life."

Scripture: Isaiah 58:1-14.

Hymn: "O Thou Best Gift of Heaven."

Meditation: Members of a family learn early in
life that each member contributes his or her share
to the well-being of the whole; each carries respon-
sibility for duties, fellowship, maintenance, and gen-
eral welfare. Team-Work is taught to children in
work and play, in clubs, athletic groups. Yet, for
some reason many of us allow ourselves to forget
this most vital and necessary foundation of group-
wellbeing. We allow ourselves the luxury of being
misled into thinking we can fight and hamper those
with whom we live, or with whom we work. Prob-
ably some of our trouble stems from the incorrect
use of the simple little word "for" instead of "with".
We think we do things for the members of our
families, instead of with them; we allow ourselves
to believe we work "for" a corporation, or a grocery
store, or bakery, instead of working "with" those
whose interest and wellbeing are tied up with our
own.

Applying this same need for team-work to our community, national, or international needs, we shall realize that concern for the welfare of other nations, applying what is needed in food, clothing, or training, is merely a safe-guard for ourselves. Team-work between God and man is the solution problems such as the nations are facing today; it also the solution of individual problems for you and me.

Hymn: "O For a Closer Walk With Him."

Reader: *Lesson from the Leaves.*

As the light leaves, whose fall to ruin bears
Some trembling insect's little world of cares,
Descend in silence, while around waves on
The mighty forest, reckless what is gone;
Such is man's doom—and ere an hour be flown,
Reflect, thou trifler, such may be thine own!
—Hemans.

Hymn: "For Thy Mercy and Thy Grace."

Reader:

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
'Now' is the only time you own:
Live, love, work, and with a will;
Place no faith in 'tomorrow', for—
The clock may then be still."

Prayer, and Benediction.

Hymn: "Come Thou, Almighty King, . . ."

Organ: "Choral"—Boellman.

Miscellany

Americans feel the need of more knowledge; half of us would like to enroll in adult education classes . . . Two-thirds of us would like to own our own business . . . The five people most admired by the American public are Gen. of the Army Douglas MacArthur, Gen. of the Army Dwight D. Eisenhower, Winston Churchill, President Truman and Secretary of State, George C. Marshall . . . Nearly half of us think Hitler is still alive.

About six in ten smoke, and nearly half have tried giving up smoking at one time or another.

Are you happy? Thirty-eight per cent of Americans say they are very happy, 57 per cent fairly happy. Only 4 per cent are not happy, and 1 per cent don't know whether they are happy or not.—Gallup Polls.

Too Hard

(from page 449)

story that Jesus once told. It has made the hearts of men kinder and more sympathetic ever since it was uttered. "Go, and do thou likewise," were the Master's concluding words. So much misery still exists because we too seldom follow this teaching. Until we begin to put this into practice, we shall be unprofitable servants of our Lord, speaking of hard things when we know nothing about, and missing the rich rewards that come to those who "go and . . ."

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Fire Hazard

(From page 448)

comfortable temperature in time for services the general practice of the average sexton is to force the furnace to its utmost capacity.

This does two things. It makes the chimney abnormally hot and eventually breaks down the heating plant by cracking fire boxes. A chimney too warm to hold the hand again with comfort is a serious fire hazard and will often set fire to wood with which it is in contact.

Adequate thermal insulation, however, will go far in eliminating such heating plant hazards. Experience has shown that the properly insulated structure is considerably easier and quicker to heat with as much as a third less fuel.

A typical condition was reported thus by the pastor of the Front Royal, Va., Methodist Church after the ceiling of the large stone structure had been insulated with mineral wool.

"The first Sunday after insulation, the sexton made his fire as usual. I purposely did not caution him because I wanted to see just what the difference would be. He said that when he left for breakfast the temperature in the auditorium was 68 and that usually when he came back it would be around 70 or 72. This time it was 88 degrees. Before the morning church services, the windows were all thrown open and the sexton used no more coal that day. Even so, the temperature in the auditorium was 76 degrees at 8 o'clock, the hour for the evening service."

Many churches which have installed insulation report that fuel savings alone have paid for the installation within three to five years and that after that time the insulation has continued to return dividends each year in fuel savings and less frequent costs for redecoration.

This latter result comes about because dirt is not deposited as rapidly on a wall or ceiling, which is close to the air temperature in the room as on a surface which is considerably colder. Engineers have determined that an insulated wall is within 2 or 3 degrees of air temperature, but where insulation is lacking the wall is as much as 11 degrees colder. The result is that cold walls and ceilings quickly show lath and beam marks as dirt is deposited upon them.

Since elimination of fire hazards has become of concern to church trustees, it might be well for them at the same time to examine their insurance policies. It costs almost twice as much

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to build a church today as in 1939, and few fire policies take this into consideration.

Another factor that should be examined in connection with fire policies is the co-insurance clause now being offered by some insurance companies. Under it, the assured agrees to maintain insurance equal to at least 80 per cent of the value and the company agrees to pay in full on any loss. If less than 80 per cent is carried, the owner must bear a proportionate share of the loss. For example, if the property is valued at \$100,000, the insured carries \$80,000 and a \$40,000 loss occurs, the company will pay the \$40,000. But if only \$60,000 is carried on a \$100,000 valuation, the company will pay only six-eighths, or \$30,000 on a \$40,000 loss.

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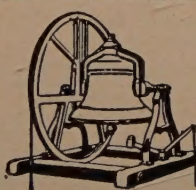
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